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Malaysia Message

SINGAPORE.
DECEMBER 1937.
VOLUME 47.
No 12.

A MAN FROM BALI.

C. JACKSON.

HERO WORSHIP!

Small boys can be heroes to smaller girls and the love of admiration seems to be instinct in the species.

But no small boy—or small girl—will try to "show off" unless he feels well, so wise mothers smile at these exhibitions of prowess and are happy at this obvious sign of health.

Secretly, if not openly, most mothers like to see other children admiring their own. They like to see the seeds of leadership germinating. The foundation is the thing. Mothers who have recourse to "Lactogen" when weaning Baby, are giving him a fine start in life, the means of developing a sound body and nervous stability. So..,

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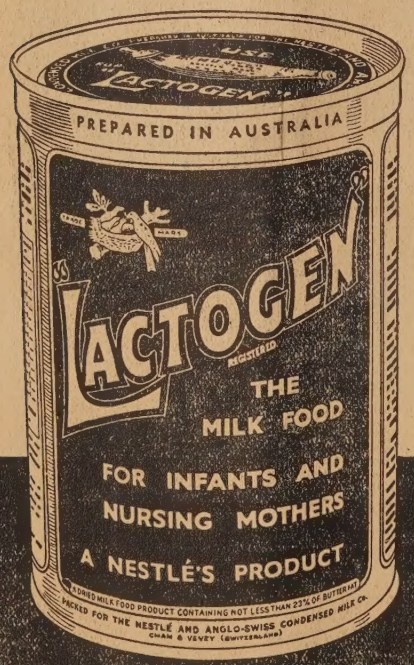

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GOODYEAR

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PERSONALS

THE HONOURABLE MR. J. HOWARD PEDLOW AND MRS. PEDLOW and infant daughter GWENDOLYN of Seremban sailed on home leave Friday, November 19, by the s.s. "Comorin" for England. Their address in England will be, Greville Lodge, Cheltenham, England. The Pedlows were guests at an "at home" given by the Rev. and Mrs. H. B. Amstutz at which a number of Singapore friends enjoyed a very fine evening of splendid music.

"Dick" Baker to Visit Orient

RICHARD T. BAKER, whose series of articles on the "advanced program-to-be of the Board of Foreign Missions" is running currently in the Advocate, sailed with Mrs. Baker on October 1 for a trip around the world. Mr. and Mrs. Baker were married in September of this year; both graduates of Cornell College, Mt. Vernon, Iowa. Following graduation Mr. Baker was an assistant to Dr. Brummitt, editor of the Central Northwestern Christian Advocate. He spent a year in the School of Journalism of Columbia University and was given one of their travelling fellowships. Instead of spending his time in Europe, as most recipients of this fellowship do, he decided to spend most of his time in the Orient. Being especially interested in religious journalism, he desires the point of view of the Orient and familiarity with missionary work.

MISS JULIA CHEN, daughter of the Rev. Andrew K. T. Chen, pastor of the Foochow Church, Singapore, has been awarded her Master of Arts degree by the American University, Washington, D.C., at the close of the summer session. Miss Chen's thesis dealt with certain aspects of the recent Sino-Japanese relations.

MISS EVA SADLER sailed from Seattle, December 4, by the Dollar Line for Hongkong. She is due to sail from Hongkong, December 25, on the s.s. "Ranpura" arriving in Singapore December 31.

MRS. J. M. HOOVER sailed from San Francisco, November 6, by the s.s. "President Polk" and is due to arrive in Singapore, December 12. Mrs. Hoover will be associated with the work of the Foochow Church who are planning to organise a Kindergarten in their new church premises.

The REV. and MRS. PAUL H. SCHMUCKER announce the birth of a son, JOHN EDWIN, in Kuala Lumpur November 6.

PROFESSOR and MRS. GILBERT and daughter HARRIET of Drew Theological Seminary, Madison, New Jersey, arrived from Batavia on the s.s. "Plancius" November 22, spending several days in Singapore visiting Mission work and making contacts with Rotary Club members. Dr. Gilbert has been a District Governor of the Rotary Club and has attended at least two international Rotary gatherings. He spoke at the Singapore Rotary Club tiffin Wednesday noon, November 24. He also spoke at the Wesley Church prayer meeting Tuesday evening, November 23. The Gilberts left for Malacca by car Thursday morning, November 25, en route for Kuala Lumpur and Penang. They sailed from Penang for Rangoon, Saturday, Nov. 27. After visiting Siam and Indo China they plan to visit Sumatra. Dr. Gilbert is one of several of the Drew professors who have visited Malaya in the last year. We are very glad to know that Drew University encourages their professors to spend their sabbatical years in visiting Mission work in Asia and in travel in Africa and Europe. This, we understand, is part of President Brown's plan to make Drew Theological Seminary "world-minded" in its interest and outlook.

DR. R. L. ARCHER, accompanied by MRS. ARCHER, spent two weeks on an auditing trip and visiting Mission stations of the Kuala Lumpur and Malacca districts, returning to Singapore Friday, November 26. Beside numerous preaching and speaking engagements Dr. Archer held the Fourth Quarterly Conferences of the churches of the Malacca district.

MRS. EDWIN F. LEE opened the Annual Bazaar of Wesley Church, Singapore, Friday, November 5th at 3 p.m. There was a large attendance, good fellowship and a fine display in the various booths. As a result the church realised about $600 to go to the Church Budget.

MR. THOMAS HEPPEL employee of the Singapore Harbour Board and one of the trustees of Wesley Church, Singapore, sailed for furlough to England, November 4. He joined his wife, who was the evening choir organist, in Rangoon from whence they proceed to England on 8 months' leave.

DR. R. L. ARCHER was the honoured guest at a birthday tea party given by the preachers of the Singapore District at Wesley Church Hall, October 30th, at 5 p.m. A very enjoyable programme was arranged and felicitations were extended to Dr. Archer on his 50th birthday. The Rev. H. B. Amstutz presiding, was a very entertaining toastmaster.

DR. and MRS. PAUL B. MEANS announce the birth in Singapore of a baby daughter, CHARLOTTE LOUISE, November 15.

ATTENTION

MALAYA CONFERENCE DATES
WESLEY CHURCH, SINGAPORE

Tuesday Jan. 4, 9.00 a.m.
Conference Course Examinations.

Wednesday Jan. 5, 9.30 a.m.
Mission Finance Committee.

Thursday Jan. 6, 8.30 a.m.
Opening Conference Service.

Thursday Jan. 6, 9.30 a.m.
Organization.

Thursday Jan. 6, 9.30 a.m.
Lay Conference Organization.
Wesley Hall.

MR. and MRS. LEE SHAO FONG announce the marriage of their youngest son, MR. LEE KANG JEN to MISS OW KENG YEW at Wesley Church, Singapore, on Saturday, 20th November, at 3 p.m. The Rev. Dr. P. B. Means officiated. After the wedding a reception was held in the Church Hall.

The GEYLANG STRAITS CHINESE METHODIST CHURCH, Singapore, staged a charity concert in aid of the China Relief Fund at the Ritz Theatre, Wednesday evening, November 17th, 1937. The sum of $600 was realised as a result of this concert and turned over to the China Relief Fund.

The DISTRICT CONFERENCE OF THE SOUTHERN CHINESE DISTRICT was held at the Hinghwa Methodist Church, Singapore, Saturday, December 4 at 2 p.m. Bishop Edwin F. Lee addressed the conference. The Rev. Lim Hong Ban, District Superintendent of the Southern Chinese District, presided.

MR. and MRS. T. Y. YAP announce the birth of a baby in Palembang the middle of November. Mrs. Yap will be known as Miss Lim Boey Gek, formerly of Eveland Seminary. She may be addressed 20 Talang Java, Palembang.

MR. and MRS. DAREL McFERREN recently spent two weeks with the REV. and MRS. RAGNAR ALM visiting Methodist Mission work in Asahan. On Monday 11th Mr. McFerren accompanied Mr. Alm on a jungle trip of six days, visiting five schools and churches in the heart of the Asahan jungle. The Alms and McFerrens also took a trip south as far as Wingfoot, Rantau Prapat, travelling 300 miles, during which time Mr. Alm held seven services and baptised 6 adults and 7 children.

yes—they're blue.....!

And this is an old trick of Mary's—generally means she is going to ask for something! "Will you buy me....." "May I have....." "Daddy I want a....." and she'll get it in the end. Last week for instance she was noticed with her head buried too far into a picture book. Daddy suspected bad lighting so he bought a dozen new COILED-COIL CROMPTONS. Since then it's been a different home bright and cheerful.

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The Malaysia Message

December, 1937.) Official Organ of the Methodist Episcopal Church, Malaysia (Vol. 47. No. 12

Peace on Earth

Good-will toward Men

At Christmas

The privilege is ours again to celebrate the greatest event in the history of mankind — the birth of Jesus.

May we realize this Christmas season as never before the significance of the coming of Jesus. May we dedicate ourselves, our time and talent, to Him and His world-wide cause and thus hasten the glad dawn of a Christmas Day when His name shall be known and loved to the uttermost ends of the earth.

FROM THE EDITOR'S DESK

The Malaysia Message

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WHO IS MY NEIGHBOUR?

"A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead."

Strange how the parable of the Good Samaritan should suggest itself as the description of a nation which has fallen among thieves. After the pious resolutions of the Nine-Powers Conference, the nations whose duty it was to help China and to insist upon the observance and sanctity of international treaties, have sanctimoniously passed by on the other side. They seem to combine a bit of both the priestly and the Levite in their make-up. They have found good excuses why they shouldn't stop to help this wounded brother: some may not be quite sure that he is a brother and others may not be quite sure that he is wounded. Appeals for help apparently have been in vain. Dr. Wellington Koo has presented an incontrovertible case which the other signatories to the treaty have admitted and then ignored.

The only considerable help which China has received since this armed robbery began has come from Soviet Russia, and from the Chinese people themselves both within and without China. Are the nations which are willing to ostracize Soviet Russia from the family of nations, going to allow Soviet Russia to play the part of the Good Samaritan to China? Just as sure as night follows the day, China will remember and repay those nations which have been willing to be a friend to her in her hour of need.

Although the Brussels Conference promised so much, it has succeeded only in patting China on the back and trusting to floods of words to stop Japanese aggression. "In the face of rabid, raging international violence mere words are impotent to restore peace and justice....Reluctance or refusal on the part of the powers who desire to uphold law and order in international relations to make a positive contribution by concerted action tend to encourage rather than deter the forces of violence and disorder." In the name of stricken China Dr. Koo has appealed to the nations signatory to the Nine-Power Treaty and the Kellogg Pact, as follows: "Will you not, then, with your unlimited resources, power and strength, contribute your share by some positive action, even though it may be indirect, to cause the upholding of the principles of law and order, world security and peace, or do you really believe that simple declarations of principles and the highest professions of faith in the pledged word will be sufficient to make one and the other observed in the world?....After clearly and emphatically establishing the difference *in law* between the policy of Japan and China in the present conflict, do you still wish to make no distinction *in fact* in your treatment of them between the aggressor and the victim, as your refusal to cease contributing to Japan's material and economic resources for continuing the aggression against China would seem to indicate?"

The world cannot claim that China's appeal has not been heard. Dr. Wellington Koo, at Geneva and at Brussels, and Madame Chiang Kai-shek in Nanking have been most eloquent voices, stating China's case and appealing for help. If the nations of the Occident, after hearing the cries and seeing the need, like the priest and the Levite, pass by on the other side, they will deserve the severest strictures of moral and spiritual judgment.

When we compare the attitudes and the expressions of the western democracies, the Fascist Totalitarian States and the Soviet or Socialist Republics, "which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?"

To interpret the Christian life in terms of service;
To build within the city the spirit of good will,
And within the world the foundations of peace;
To cooperate with all men and women in brotherliness
To work, play, love, and worship in the spirit of Christ

—Author unknown

ANGLO-CHINESE SCHOOL, SITIAWAN

The new buildings of the Sitiawan Anglo-Chinese School were declared open by the Honourable, the British Resident, Perak, Mr. G. E. Cator, C.M.G., M.C.S., on Saturday, October 16, 1937. The British Resident, arriving promptly at 4.30 p.m., was met by the Rev. D. P. Coole the Principal, and Dr. M. Dodsworth, District Superintendent, Penang-Perak District of the Methodist Mission. After inspecting the guard of honour furnished by the 1st (A.C.S.) Troop, Boy Scouts the Resident declared the buildings formally open by cutting the ribbons stretched across the main entrance.

The Resident with Mr. T. A. O'Sullivan, Inspector of Schools, Perak, inspected all the buildings and classrooms. The buildings are arranged in the form of a quadrangle: two units, four classrooms long with an office at the end lie parallel, joined by a covered passageway, which is flanked by the hall, to which leads the entrance road, newly planted with royal or bottle palms. Back of these buildings are a tiffin shed and bicycle shelter respectively, in the centre between them a workshop for carpentry and other handwork.

The inspection completed, the Resident sat down to tea with the other guests of honour.

The Ipoh A.C.S. Orchestra furnished music during the tea. The "Welcome Song" by the A.C.S. Chorus accompanied by Mrs. D. P. Coole was followed by a hymn by the audience and a prayer by the Rev. P. Schmucker, who is to be Acting Headmaster next year. Humorous introductory remarks by Dr. L. Proebstel, Educational Secretary, mentioned the expedients by which the buildings were made possible. The Percussion Band numbers by Standards I & II, "The Blacksmith" and "Norwegian Dance", were appreciated by the guests. The Principal's speech of appreciation and thanks to all who had contributed of time, cash or effort to make the project successful was followed by the A.C.S. boys' chorus, "We Build."

Introduced by Dr. M. Dodsworth who mentioned the transfer of the Orphanage Fund, the Resident spoke in humorous vein seriously of his appreciation of accomplishments such as these. He then departed for Ipoh to fulfill other engagements.

The Sitiawan Choral Club sang "O Bless the Lord, Ye People" after which Mr. T. A. O'Sullivan spoke on behalf of the education department of Perak, of their relations to the school in the past, and expressed cordial wishes for its success in the future. A chorus of the A.C.S. girls' sang "When the Dew is on the Flowers." Mr. D. C. Gong with 23 years of experience as student and Master, headmaster and vice-principal, gave a clear recapitulation of the school's history as an Orphanage, Industrial School, and grant-in-aid school with successive improvements such as boy scouts, literary society and library, and housed successively in various buildings until the present excellent new plant. Then the Ipoh A.C.S. Orchestra with Mr. Aw Boon Soo at the baton gave two extra numbers, which were highly appreciated by those assembled. The afternoon's enjoyable event closed with the singing of the school song.

LOVE'S CHALLENGE

(St. Luke 10: 30-34)

BY "Y"

(*A Malaysia Message Reader*)

Along the stony road that lay
Betwixt Jerusalem and Jericho,
A traveler, one lonely day,
Along this lonely road did travel so.

But ere he reach'd his journey's end.
Some robbers hidden he soon encountered.
And none was there some help to lend;
Nay! None could hear the groans he uttered.

There he lay—robbed and well betray'd.
Just then a priest along that way went by;
But seeing him he turned his head,
March'd on; and left the dying man to die.

And likewise a Levite drew nigh
To the place where the robbed and wounded lay.
He glanced at him, and gave a sigh
Oh pity, ere he passed the other way.

A third passed by, and noticed him.
(T'was none but a Samaritan unknown).
But the failing light was grow'ng dim.
Toward the robbed his love profound was shown.

He went to him, his wounds he nursed
With oil and wine; his life brought back again.
And on his beast they both dispersed
To some inn where joy soon began to reign.

Thou knowest, brethren young and old,
This story that has oft been told.
And yet with each fresh narration
Flares brighter LOVE'S implication.

LOVE commands. It challenges straight
At me, the **self** *to surrender*
Completely, thus to demonstrate
God's gracious LOVE e'er so tender.

AN OPEN LETTER TO THE CHRISTIANS OF THE WORLD

On the Present Sino-Japanese Crisis

Fellow-Christians:

The militarists of Japan have launched another "undeclared" war against the people of China. We are in the midst of a thunderous roar of airplanes, cannon and machine-gun fire. Since the middle of July, Japanese military forces have invaded a large area of and near the province of Hopei and have brought Peiping and Tientsin, the two largest cities in the North, under their iron heel. In the process, they have bombed and destroyed the Nankai University and other cultural institutions. Since the 13th of August, the Japanese marines, warships and airplanes, later reinforced by army divisions have been repeating, but on a much larger scale, the sanguinary drama of 1932 in Shanghai, using the International Settlement as a base of military operations. Japanese airplanes have bombed Nanking and many other interior cities. Innocent people and undefended places like churches, hospitals and schools have suffered from losses beyond calculation. In Shanghai alone, military operations have in a brief period of two weeks killed and wounded tens of thousands and rendered hundred of thousands homeless and starving. All these horrors of war and inhumanity are happening daily and hourly in the name of "localised incidents" while the two countries are supposed to be at peace. These things constitute a most flagrant violation of international treaties and obligations. There arises also a grave affront to the Christian conscience. The vital issue of this day for the whole of mankind is: Who and what can adequately uphold international law and order?

The cause of the present conflict may be briefly stated. Japan declares she must expand far and wide and regards China as the first place to begin her expansion. She does not tolerate a united and strong China, for "to divide and rule" has been her tactics. China, on her part, since the Revolution of 1911, has been striving for modernisation and good government. Instead of leaving China alone to achieve national unity within and international equality without, Japan has pursued a policy of interference and domination. This policy was openly launched in September, 1931, by the invasion of China's four large and rich provinces known as Manchuria and Jehol. Japan now starts to invade our five other northern provinces.

Public statements and editorial comments in Japan supporting the "undeclared" war put the blame on China because of her "anti-Japanese" attitude and "insincerity." Whatever suspicion and bitterness there is prevalent in China, it is of the Japanese militarists' own making; for it is the logical result of the continuous Japanese invasion and her policy of the mailed fist. The Chinese have not been insincere in the endeavour for international justice and co-operation. The Chinese Government has tried to maintain a policy of peace and conciliation with Japan. The Chinese can never sincerely, however, surrender their national territory of sovereignty, not to say their very existence.

We are convinced that in a world which is so interwoven in its political, social, and economic relationships, peace is indivisible and war cannot be localised. This ghastly thing going on before our eyes in China may ultimately develop into a world wide conflagration. No individual or group could maintain a detached position. We Christians have often been reticent and passive in international affairs. The Christian Church has in the past made general pronouncements against war but it has been silent on specific international issues which lead to war. Vital religion cannot be separated from humanity. The Christian Church must keep alive its conscience in a big international crisis such as the one now obtaining in the Far East, or its vitality is sapped and future doomed. Our Christian conscience must needs be kept alive by expressing itself in action. The present Sino-Japanese crisis may prove a test of the moral strength of the Christian Church throughout the world. Let us take stock of our faith in this hour of crisis and repent for our common failures in the endeavour of the past. Then let us turn to God once more and pray that His guiding hand will lead us out of the present chaos.

We have a deep sense of the seriousness of the situation and seek a humble realisation of the contagiousness of sin. Against the will of God, barbarous warfare is threatening humanity. Our earnest hope is that the Sino-Japanese conflict may not be viewed as a local and remote quarrel between Japan and China alone, nor be regarded as some transient political problem outside the realm of religion. We appeal to Christian people all over the world, including those in Japan to share with us the sense of responsibility in this perilous hour, and to adopt whatever measures are within their power to set in motion the corporate conscience of the Christian Church. So far as Christians in China are concerned, there is a readiness to undergo sacrifice to support any move to uphold true peace and justice in international relations and to witness to the Strength of the Universal Christian Church.

Relying on the Christian Fellowship that will strengthen our faith, hope and love, we are,

Faithfully yours,

Dr. W. Y. Chen—	General Secretary, National Christian Council
Mr. L. D. Cio—	Deputy General Secretary, Christian Literature Society
Dr. C. L. Hsia—	Member of Legislative Yuan
Mrs. Huie Kin—	Trustee, Huie Kin Memorial Church
Rev. Z. T. Kaung—	Pastor, Moore Memorial (Methodist) Church
Mr. Kiang Wen-Han—	Executive Secretary, Student Division of the National Committee Y.M.C.A.'s
Dr. John Y. Lee—	Director, Chinese Y.M.C.A.
Dr. T. H. Lee—	President Emeritus, Fu Tan University
Dr. Mabel Lee—	Director, Chinese Christian Centre
Mr. S. C. Leung—	General Secretary, National Committee Y.M.C.A.
Dr. Herman C. E. Liu—	President, University of Shanghai
Mr. K. Z. Loh—	General Secretary, Shanghai Y.M.C.A.
Dr. J. Usang Ly—	President, Association of Universities and Colleges and Chairman, National Committee Y.M.C.A.
Dr. Chester S. Miao—	Executive Secretary, National Committee for Christian Religious Education
Miss P. C. Shih—	Student Secretary, National Committee Y.W.C.A.
Mrs. J. H. Sun—	Chairman, National Committee Y.W.C.A.
Miss Tsai Kwei—	Acting General Secretary, National Committee Y.W.C.A.
Dr. Y. C. Tu—	Professor of Physics, University of Shanghai
Dr. F. C. Yen—	President National Medical College of Shanghai, and Physician-in-Charge, Chinese Red Cross Society
Rev. E. S. Yu—	Rector; St. Peter's Episcopal Church, Shanghai

Shanghai, Aug. 31st, 1937.

LITERACY STATISTICS FOR BRITISH MALAYA ALL RACES

City or State	MALE	FEMALE
	No. per Thousand	No. per Thousand
Singapore	415	132
Penang	446	125
Malacca	442	64
Total S.S.	428	120
Perak	438	99
Selangor	410	120
Negri Sembilan	456	82
Pahang	364	59
Total F.M.S.	425	99
Johore	295	44
Kedah	251	26
Kelantan	86	7
Trengganu	116	10
Perlis	225	24
Brunei	137	25
Unlocated	658	336
British Malaya: Total	355	76

Total population — literates per 1,000 = 241

These statistics are taken from the latest Government Census, 1931.

Literacy is usually defined as the "ability to read and write a letter."

There are other statistics published for Literacy in English.

THE TEACHER

Lord, who am I to teach the way
To little children day by day,
So prone myself to go astray?

I teach them knowledge, but I know
How faint the flicker and how low
The candles of my knowledge glow.

I teach them love of all mankind
And all God's creatures, but I find
My love comes lagging on behind.

Lord, if their guide I still must be,
Oh, let the little children see
The teacher leaning hard on thee!

LESLIE PICKNEY HILL,

(From Wings of Oppression. Published by Stratford Co.)

THE HAMMOND ORGAN

H. B. Amstutz
Pastor of Wesley Church, Singapore.

Photo by Thomas.
Mrs. Sylvia Barnes Thomas at the Organ

THIS new organ recently installed in Wesley Church, Singapore, works on the principle of sound waves. When a body is set into vibratory motion, the air particles adjacent to it take on a like motion. This motion is then transmitted as alternate condensations and rare-factions through the air and exerts a pressure on any object in its path. When this pressure strikes the ear drum, the drum is set in motion and through the auditory mechanism a sensation of sound is perceived by the listener. The term "sound wave" is given to a train of such motions that arrive per second at a certain point. The number of these waves per second determine the pitch of sound.

In the Hammond Organ a tone generator produces electrical alternating currents whose frequencies or number of "sound waves" correspond with 91 consecutive pitches of the musical scale. These are so connected that there are nine harmonics available for each note on the keyboard. The intensity of each harmonic is controlled by the drawbars and in this way almost any wave shape can be created by the organist. The electrical wave produced by the tone generator is amplified by vacuum tubes and fed into the electro-dynamic loud speakers, where it is transmitted into sound. It should be noted that there is no sound actually produced except in the loud speakers, and that before reaching the speakers the tones are present only as electrical waves.

The tone generator assembly consists of the generator proper, an induction motor for starting, a non-self-starting synchronous motor for driving the unit after it is started, and a tremulant switch mechanism mounted on the synchronous motor. A drive shaft, resiliently coupled to the synchronous running motor, extends the entire length of the generator. A series of brass gears, two of each of twelve sizes, are mounted on this shaft, and the drive shaft itself is divided into several sections connected by flexible couplings. The tone generator proper is a long box-like structure in the console, in which are mounted 48 rotating units, each consisting of a shaft and two discs known as tone or phonic wheels. Each of the brass gears engages two bakelite gears, of which there are 12 sizes, thus producing 12 different speeds. The heart of the Hammond Organ is the tone wheel.

Each tone wheel is a steel disc about two inches in diameter, accurately machined with a definite number of high and low points on its edge. Each high point on a tone wheel is called a tooth. There are twelve wheels with two teeth, one to operate at each of the twelve speeds; and similarly, twelve have four teeth, twelve have eight, twelve have sixteen, twelve have thirty-two, twelve have sixty-four, twelve have one-hundred-ninety-two. A unit with a two-tooth wheel also has a thirty-two tooth wheel which generates a frequency of four octaves above the other. The four and sixty-four tooth wheels also go together, as do the eight and the one-hundred-twenty-eight tooth wheels. Each brass gear, with its two bakelite gears and four tone wheels, runs in a separate compartment magnetically shielded from the rest by steel plates which divide the generator into a series of bins.

Associated with each tone wheel is a magnetized rod about ¼" in diameter and four inches in length, with a coil of wire around one end. The tip of the magnet at the coil end is ground to a sharp edge and mounted very near the edge of the tone wheel. Each

ıe a tooth passes this rod it changes the magnetic cuit and induces a cycle of voltage in the coil. The tage is very small and of a frequency which is ermined by the number of teeth and the wheel ed.

When a tone wheel rotates at such a speed that high spots pass the magnet each second, a minute rnating current of a frequency of 440 (that is 440 rnate pulsations of the current) is generated in coil and its circuit. This is the frequency of the ndard "A" pitch, of the reed and string instru-nts. Thus these disks of various numbers of teeth duce the various frequencies that correspond to the ious notes of music, some very high (thus having very high frequency) and some very low (thus ing but few vibrations per second as in the low al notes.)

A good many parts, such as small transformers condensers are added to prevent irregularities and rant harmonics.

HE playing part of the organ, commonly called the console, is composed of two manuals and a pedal rd with 25 pedals. Each manual has 61 playing s, each of which operates nine small bronze contact ings with platinum-iridium points. These points ke contact with nine bus-bars extending the entire gth of the manual. The nine contact springs on n key carry an equal number of harmonics of the ticular note with which they are associated and connected by resistance wires to the proper termi-strip. Therefore, all key contacts are alive at all es. When a playing key is depressed, its nine quancies are impressed on the nine bus-bars of the nual. The keys are controlled by the pre-set keys the left of each manual and also by the drawbars. en the organist wishes to play he must use either re-set key or pull out certain drawbars otherwise re will be no sound when he presses the playing s. Above them is a row of drawbars controlling the monics, and it is these that give the infinite variety tone colour. Each drawbar can be set at nine erent positions numbered from zero to eight, the tion determining the tone quality and colour. Be-s these are eighteen pre-set keys which correspond he piston buttons on the pipe organ console. Thus organist can manipulate the harmonic controls millions of different relative positions each pro-ing a different tone colour. This organ is not ted to ten or twenty or thirty stops as is the rage pipe organ. And its volume depends simply the organist's control of the swell pedal for this an will produce such a soft whisper of music that an hardly be heard and in the twinkling of an a volume that is more than any church will ever l. The Hammond company makes four sizes of cabinets containing the loud-speakers and one must order the number required for a particular building. In the Wesley Church we have two of the C-40 size, which is their largest size, and they give us a fine surplus of power so that we can always have plenty of sound regardless of the size of the congregation.

It has taken a great deal of experimentation to determine where to place the sound-boxes and their present position is still tentative. Our church building was not designed for a pipe-organ and its four wings or sections, its high roof, its many doors and open windows, and the electric fans, all cause problems that come within the range of a "sound" engineer's domain. The location of the console is almost ideal for the organist for it is hidden from the majority of the congregation, and yet the organist can see the choir and choir director, the minister, and the people without having to turn around or even use a mirror. In most churches and auditoriums the organist has his back to the people and has to depend on a mirror for his directions.

The wiring of the sound-boxes has been so arranged that each amplifier is on a separate circuit and can be switched or on off at will. Thus, if at any time a tube or amplifier gives trouble, that one can be isolated and the organist can still carry on with three amplifiers. Each amplifier is connected to two loud-speakers in the sound-boxes, so that we have a total of eight loud-speakers to draw upon. The electric main to the organ is independent of the main supplying the Church and Hall for lights and fans and so will not be affected by any trouble in either of those systems.

This is a very inadequate attempt to explain the actual working of this new organ. To fully understand it one must know the laws of physics governing "sound waves" and "electricity"; one must have a complete understanding of the mechanics of the radio tube and sound projection; and one must understand the principles of organ playing and its registration.

In this article we have been concerned with the mechanics of this new organ. But just as a violin is much more than some pieces of wood glued together and some strings of cat-gut and wire strung over the top so, too, the Hammond Organ is much more than wires and transformers and tubes. All of these things are secondary and in the the background, for it is the beautiful and wonderful tones of the organ that thrill our souls as we listen and that act as a conductor lifting our hearts towards God. When the inventor gives his fellow men a noble thing like this organ it is really God speaking through his mind and soul in the tangible instrument before us.

WORLD HAPPENINGS

HONOUR AMONG.....

Although some people may not realise it, the world to-day is in flames, burning at both ends. The two points where the conflagration is hottest are in China and in Spain. No one can tell how soon the conflagration will spread to other countries, for the inflammable material is there ready for ignition. However gladly we would like to conceal the fact, the issues are being drawn more clearly every day and hostile forces are arrayed in mortal conflict in every country of the globe. War on an international scale has already broken out; although China and Spain are the two most spectacular battle-fields at present, there is an intense, though undeclared and secret, warfare raging in many other countries of Europe and the Orient.

After Mussolini's visit to Germany in order to shake hands with Hitler in Berlin, where he was heavily guarded everyplace by three rows of Nazi and special Fascist police, the Fascist countries, Germany, Japan and Italy have announced with a fanfare of trumpets and a great deal of bluster the fact that they have signed an anti-Comintern pact. French newspapers are realistic enough to see that this pact is a mere bluff and a mask. It is not so much an agreement against Communism as it is an agreement for gain and for the recognition of plunder. Here is the one-tenth of the world, of which President Roosevelt spoke in his speech, allied together for war and the destruction of international law and order, while the other nine-tenths of the world is interested in peace and in the pacific settlement of all international differences, according to accepted principles of law and order. Although Japan refuses to declare war on China, she has already murdered some 800,000 Chinese citizens, as a protest against certain "anti-Japanese propaganda." If Japan claims to be fighting Communism, it is rather queer logic which demands the murder of 800,000 Chinese, who have been under the leadership of Chiang Kai-shek, one who has done the most to stem the tide of Communism in China. The Manchester Guardian wisely comments on the Anti-Red Pact: "In truth this so-called anti-Communist pact is a working agreement between the three warlike states whose only common concern is to get what they can and where they can." Japan very kindly recognises Mussolini's plunder in Abyssinia, in return for which Mussolini recognises Japan's plunder in Manchukuo and North China and promises that Japan and Italy must fight hand-in-hand. Of course, Germany and Italy are "deeply interested" in the peace of the Far East and have very generously offered their services as mediators, for they would be glad to see Japan keep the kettle boiling in the Ea while they keep the kettle boiling in Europe. Germa will probably break loose next, against Aust Czecho-Slovakia, or Danzig.

CHINA'S HEROIC FIGHT

China is putting up an heroic fight to hold bay the most brutal aggressor of modern times. spite of her appeal falling upon deaf ears at Bruss suffering from a vastly inferior military equipm and as a result the loss of hundreds of thousands men, China has shown no signs of the breakdown nerve which the Japanese intended that their air ra on Nanking, Canton and Amoy were to produce. the Chinese leaders unanimously affirm: "We determined to resist to the end. China wants pea but is determined to continue resistance as long Japanese aggression exists."

After three months of siege and terrific aer bombardment, Shanghai has fallen into the hands the Japanese. General Matsui, the Japanese Co mander, proudly announces to the British, French a American authorities, "I am master of Shanghai a I shall do what I like." During the next few criti days, the Chinese army was forced to retreat and re-establish itself upon a new line, 90 miles long r ning from the Yangtse, to Chapoo, in Hangchow B Here General Chiang is massing a powerful army, fight China's Battle of the Marne. It is here that real test of strength will come. The Japanese confident that they will be in Nanking by Christm with a grand champagne dinner on New Year's D On the other hand, General Chiang Kai-shek belie that the turning point in the Sino-Japanese conf may be expected in about six month's time, when Japanese nation will be worn out by their loss in ma power and by the heavy financial and economic drai Although China does not have access to munitio and war-supplies, such as she requires, she has advantage of fighting a defensive war and of bei able to draw upon a virtually inexhaustible ma power after each major offensive. If the nations wh are supposed to uphold the Nine-Power Pact g China the credit and the munitions which she requir she has the prospect of eventually driving the inva from her shores. We believe that time and God on the side of China.

TRANSPORTATION PROGRESS

Capt. G. E. T. Eyston, British racing motor has established a new world's land speed record 311.42 miles an hour at Bonneville Salt Flats, S Lake City, Utah, U.S.A. Capt. Eyston's car "Thunderbolt" was powered by two 12-cylin

apier-Rolls Royce engines, and was built along the es designed by Sir Malcolm Campbell, whose record has now succeeded in breaking. Who wants to go 1 miles an hour in a motor-car, when probably 31 les an hour is fast enough for any normal indivi- al? Speed records and motor fatality records seem be running a close race on America's Super-High- ys. The high-powered, high-speed motor cars are aking air travel very popular.

The "Cordelia," the first of the huge new Empire ing-boats of Imperial Airways, arrived in Singapore nday morning, November 21, from Karachi, under e command of Capt. L. Egglesfield. After taking any prominent Government officials for trial flights er the island of Singapore, and after being open to e public for inspection, the "Cordelia" took off again om the Singapore harbour, Wednesday morning, ovember 24th, for Penang, Bangkok and Karachi, us completing a very successful experimental flight, eliminary to inaugurating the regular Empire Flying at service between Karachi and Singapore, on nuary 19th. We understand that the "Cordelia" a sister-ship to the Cambria and Caledonia, which augurated the Empire Flying Boat service across e Atlantic. The new Flying boats are capable of rrying about five tons of mail each. Imperial Air- ys has a fleet of 31 of these mammoth fish of e air, each with a speed of over 160 miles an hour, th a crew of five and with accommodation for more an twenty passengers. Wednesday morning e Editor saw this beautiful boat leave Singapore ters for its historic flight homeward, when the ly feelings which could be expressed were: "Marvel Marvels"—"The Age of Miracles Never Ceases!" e have not seen the China Clippers, but it would hard to imagine anything more gigantically grace- than these new British Pioneers of the Air.

THE FIFTH COLUMN

What one has learned to call the "Fifth Column" Spain is now powerfully organised in many coun- es with the object of undermining the forces of rliamentarianism. Recent revelations in France have rmed the French people by the extent to which secret organisation, the Cagoulards (hooded men), d plotted to overthrow the Republic and to re- ablish the monarchy under the pretender, the Duke Guise. After the discovery of large stores of arms, le-scale arrests have been made. In reality these ench Fascists are closely linked to International scism, wherein Spanish, German, Italian and French scists are straining every effort to overthrow overnment of the people, by the people and for the ople."

THE SPANISH FRONT

Spain is now divided in half by a line running from the French border on the North to Malaga in the South on the Mediterranean, with the eastern half of Spain still held by the Republicans or Leftists, and the Western half of Spain held by the Rightists and Fascists, under General Franco. If General Franco's forces triumph in Spain, it will be because of the military assistance given by Germany and Italy. The Italian press has already admitted that there are 40,000 Italian soldiers in Spain, while other estimates give the number as 80,000. By the most recent expert count, there are less than 20,000 foreign volunteers fighting on the side of the Republicans.

The Non-Intervention sub-committee which was was set up by the League of Nations to neutralise and localise the war has virtually confessed its failure to reach any agreement on the question of the withdrawal of foreigners who are fighting in the Spanish conflict. The Soviet charges that the Italian, German and Portugese representatives on this Committee have used every pretext and created every possible obstacle to prevent withdrawal.

Mussolini's object is to prevent any war supplies from reaching the Loyalists or Leftists, and at the same time to give every possible military assistance to General Franco. This policy explains the number of merchant ships of British and other nationality which have been sunk by submarines of unknown origin in the Mediterranean. Everyone knows that these submarines belong to Mussolini and that he is willing to sink any ships bound with war supplies for Leftist Spain.

Britain and France, as well as Russia, have felt very concerned about this and as a result agreed to set up an anti-piracy patrol scheme of the Mediterranean. One of the most comical bits of news in November was the announcement of Italian participation in the anti-piracy patrol scheme with from 30 to 40 units of the Italian Navy. How nice it is to have the Italian pirate submarines patrolled by the Italian navy! What a farce politics in the Mediterranean are!

The dying words of the ex-Prime Minister of Spain, Senor Lerroux, need to be pondered: "I believe it would be hard for France and Britain to consent to a Nationalist triumph in Spain carried out by Germany and Italy, but I am shocked by their patience in the face of Mussolini's bluff which deceives nobody. Britain and France are hoping to gain time—but do they fear war? War is inevitable now. It has already begun on our soil and will have unforeseen consequences."

TENTATIVE PROGRAMME

MALAYA ANNUAL CONFERENCE

WESLEY CHURCH, SINGAPORE

January 6th—11th, 1938

Tuesday January 4
9.00 a.m. Conference Course Examinations. Wesley Hall.
10.00 a.m. Cabinet Meeting. Bishop's Office.

Wednesday January 5
9.30 a.m. Mission Finance Committee. Wesley Hall.
3.00 p.m. Mission Finance Committee. Wesley Hall.

Thursday January 6
Opening of the Annual Conference
8.30 a.m. Service of Worship.
9.30 a.m. Conference Roll Call.
9.30 a.m. Organization of the Lay Conference. Wesley Hall.
11.00 a.m. *United Session.*
6.00 p.m. Holy Communion.

Friday January 7
50th Anniversary of the W.F.M.S.
8.30 a.m. Service of Worship. Led by ladies of the W.F.M.S. Special Music by M.G.S. Girls.
9.15 a.m. Conference Session.
11.00 a.m. *United Session. The W.F.M.S. in charge. Special Programme. Eveland Seminary Graduation Exercises.*
5.30 p.m. *Presentation of the W.F.M.S. Drama.* Y.M.C.A. Hall.

Saturday January 8
8.30 a.m. Service of Worship. Led by a Layman.
9.15 a.m. Conference Session.
11.00 a.m. United Session.
5.00 p.m. Bishop and Mrs. Lee, "At Home", 5 Mt. Sophia.
5.15 p.m. Conference Choir rehearsal.

Sunday January 9
Conference Sunday
8.00 a.m. *Ordination Service.* Wesley Church.
9.00 a.m. *Dedication of the Foochow Church.* No. 90 Race Course Road.
5.45 p.m. Organ Recital. Memorial Hall Organ.
6.00 p.m. *Conference Service of Worship* in the Victoria Memorial Hall.

Monday January 10
8.30 a.m. Service of Worship.
9.15 a.m. Conference Session.

Tuesday January 11
8.30 a.m. Service of Worship.
9.15 a.m. Conference Session.
12.00 noon. *Expected adjournment of the Annual Conference.*

Wednesday January 12
9.30 a.m. Finance Committee. Wesley Hall.
3.00 p.m. Mission Finance Committee. Wesley Hall.

Thursday January 13
4.00 p.m. Committee on Publications and Church Extension.

Friday January 14
9.30 a.m. Committee on Publications and Church Extension.

Missionaries Change Conference Venue

It is announced in London that the meeting of the International Missionary Council, which was to have been held at Hangchow, China, in the autumn of 1933 now will take place at Tambaram, near Madras, from Dec. 10 to 30, 1938, as conditions in China made it inadvisable to proceed with the arrangements to hold the conference there.—*Straits Times.*

SIMPANG DOLOK

A new Methodist Church was dedicated in Simpang Dolok Sumatra E.C., Sunday, November 21st, with the Rev. Ragnar Alm in charge of the Service. Simpang Dolok is a new community consisting of Toba Bataks who have come down to the coast to open up wet rice-fields. The total cost of the new church was only f.73.50. Half of that amount was raised by the people themselves.

Corner Stone Laid for Church

Kedah

The corner stone of the
Methodist Church to be built in Ke
was laid by the Rev. Bishop Edwin
Lee Sunday morning, November 14,
Sungei Patani before a large and re
sentative gathering of Christians f
all parts of Kedah and Pahang. A
the brief ceremony of laying the co
stone, the Rev. M. Dodsworth sp
giving a short history of the church
the efforts which had been made tow
the realisation of a church at Su
Patani. The success of the build
campaign was due chiefly to the
Mr. S. J. Doraisamy who sta
collecting subscriptions in Kedah, e
cially from the Tamil Methodists.
he collected was deposited with
Mission and from that day up till n
they have been collecting for the g
purpose. The skeleton of the build
was to be a finished building, they ho
by January 24 next year and the Bis
had consented to arrange matters
that he could be present for
dedication. One thing he would emp
sise was that, although he looked ev
where for a suitable piece of grou
he could not find one till Che Mo
Isa the late Land Officer of Kuala M
came to his rescue and made arra
ments for the purchase of that piece
land.

It was an ideal spot for a chu
and if they wanted in the future
erect a parsonage and a school, they
sufficient land to do it. He had
thank the Tamil community who
been most generous.

They also owed a deep debt
gratitude to the Bishop who had had
alter his plans so as to be able to
present that evening. He was proud
the fact that this was the first Chu
to be erected by private enterprise al
in the State and it would be open to
denominations who cared to wors
there.

The Bishop then taking a trow
laid some cement mortar and fixed
marble slab which bore the follow
inscription: "To the glory of God
corner stone was laid by Bishop Ed
Lee, D.D., November 14, 1937"
position after which in a stirr
address he said the new church w
complete would leave the door open
an international group. Nothing,
said, which was built would prevail
less it was built upon the Grace of G

He related how the Kaiser w
he wanted to enter Jerusalem in
Regalia with plumed helmet comp
found the gates too low and a spe
breach had to be made in the wall
him to ride in on his charger. He st
at that gap about twelve years ago
the thought came to him how anot
our Saviour, Jesus Christ, rode
triumph, but on the back of an as

While the mighty Kaiser was
gotten in a little Dutch Village,
Gospel of Christ and His name w
proclaimed throughout the world.

PROGRAMME OF THE THIRD SESSION OF THE MALAYSIA CHINESE MISSION CONFERENCE

December 16-20th 1937.

PLACE: Methodist Chinese Church, 18 Madras Lane, Penang, S.S.
PRESIDING OFFICER: The Reverend Bishop Edwin F. Lee, M.A., B.D., D.D.

Wednesday, December 15th.

9.00 a.m.	Cabinet Meeting.
	Conference Examinations.
2.00 p.m.	Conference Examinations.
3.00 p.m.	Board of Ministerial Training.
4.00 p.m.	Committee on Home Missions.
4.30 p.m.	Committee on Conference Relations.

Thursday, December 16th.

8.30 a.m.	Devotional Service—the Rev. M. Dodsworth, D.D.
9.15 a.m.	Organization of the Conference.
10.30 a.m.	Recess.
11.00 a.m.	Conference Session.
12.30 p.m.	Adjournment.
2.00 p.m.	Organization of the Lay Conference.
	Board of Ministerial Training.
	Committee on Public Morals.
3.30 p.m.	Committee on Conference Relations.
	Committee on State of the Church.
4.30 p.m.	Mission Finance Committee.
8.00 p.m.	Evening Service—the Rev. Andrew K. T. Chen.

Friday, December 17th.

8.30 a.m.	Devotional Service—the Rev. Lim Poh Chin.
9.00 a.m.	United Session (Fraternal Greetings from the Malaya Annual Conference.)
10.30 a.m.	Conference Photograph.
11.30 a.m.	Address by Chairman of the Lay Conference.
	Address: "The Place and Function of the Christian Church"—Bishop E. F. Lee.
12.30 p.m.	Adjournment.
2.00 p.m.	Committee on Public Worship and Music.
	Committee on District Conference Minutes.
3.00 p.m.	Committee on Religious Education.
5.00 p.m.	Penang Chinese Church "At Home".
8.00 p.m.	Concert given by Penang Chinese Church.

Saturday, December 18th.

8.30 a.m.	Holy Communion.
9.15 a.m.	United Session.
10.30 a.m.	Recess.
11.00 a.m.	Conference Session.
11.45 a.m.	Address by the Rev. R. L. Archer, Ph.D.
12.30 p.m.	Adjournment.
2.00 p.m.	Committee on Christian Literature.
3.00 p.m.	Committee on Evangelism.
4.00 p.m.	Board of Stewards.
	Committee on Resolutions.

Sunday, December 19th.

11.00 a.m.	Service of Worship: Sermon—"What Think Ye of Christ"—The Rev. Bishop Edwin F. Lee, D.D.
4.00 p.m.	Ordination Service.
8.00 p.m.	Evening Service—the Rev. Hong Han Keng.

Monday, December 20th.

8.30 a.m.	Devotional Service—the Rev. Tan Han Kiat.
9.30 a.m.	Conference Session.
10.30 a.m.	Recess.
11.00 a.m.	Conference Session.
12.00 p.m.	Expected hour for adjournment.

NOTE

Time for Daily Meals		*Place for Accommodation*
7.30 a.m.	Breakfast.	Meals will be served at
12.30 a.m.	Tiffin	Anglo-Chinese School for Boys.
6.30 a.m.	Supper.	74 Maxwell Road, Penang, S.S.

Committee on Conference Programme.

C. E. Fang.
Timothy M. Huang.
Andrew K. T. Chen.
Chen Su Lan.
Khoo Cheng Hoe.

The Rev. Timothy M. Huang
Chinese Methodist Church,
18 Madras Lane,
Penang, S.S.

December, 1937.

IMPORTANT DAYS IN 1938

JANUARY
1 New Year's Day
6 Epiphany
17 Thaipusam
31 Chinese New Year

FEBRUARY
1 Chinese New Year
11 Hari Raya Haji

MARCH
2 Ash Wednesday

APRIL
3 Passion Sunday
10 Palm Sunday
15 Good Friday
16 Public Holiday
17 Easter Day
18 Easter Monday

MAY
10 Birthday of H.H. the Sultan of PERAK
14 Lunar Eclipse
15 Mother's Day (Parents' Day)
24 Empire Day
26 Ascension Day
29 Epworth League Day (Young People's Day)
29 Birthday of H.H. the Sultan of PAHANG
29 Solar Eclipse

JUNE
5 Whit Sunday (Day of Pentecost)
6 Whit Monday
9 H.M. the King's Birthday Celebration
12 Trinity Sunday

JULY
10 Children's Day
30 Public Holiday

AUGUST
1 Bank Holiday
24 Birthday of H.H. the Yang di-Pertuan Besar of NEGRI-SEMBILAN

SEPTEMBER
11 Birthday of H.H. the Sultan of SELANGOR
25 Good Literature Week Begins

OCTOBER
9 N. M. S. Day
22 Deepavali

NOVEMBER
1 All Saint's Day
7 Lunar Eclipse
11 Armistice
24 Hari Raya Puasa
27 Advent Sunday

DECEMBER
4 Bible Sunday
14 H.M. the King's Birthday
25 Christmas
26 Christmas Monday
27 Public Holiday (Boxing Day)

SKETCHES FROM THE LIFE OF NOMMENSEN

By J. H. Hemmers.

Translated from the Dutch by the Rev. R. L. Archer, Ph.D.

(*Continued from the November issue*)

Girls were no longer compelled to marry against their will; however they were forbidden to marry non-Christians. In case the head of the family died his children were put under the care of the elders of the church. The Christians were also advised not to attend the pagan festivals, for by remaining away from such functions they would avoid the possibility of getting into argument which, as a rule, resulted in arousing the anger of the pagan people.

The Christians found many annoyances when they went to the village markets, which at that time were held every four days in the various centres of the Silindoeng valley. After a very great deal of planning Nommensen was able to establish in place of the old market a weekly market which in time became the universal practice throughout Batak land.

During these early days Nommensen received repeated warnings from Barmen against what appeared to the home committee, attempting too rapid progress, as they feared such might lead to a debacle. The people in Holland took a similar attitude on the subject. While Nommensen did not let his personal insight on the subject be out-weighed by the practical, yet this unfriendly criticism proved to be the cause of much annoyance to him. The people at home did not realize that once a breach had been made in the ranks of paganism a vigorous follow-up attack must be continued if the early advantage is to be made permanent and continuous. However much Nommensen would have liked to work in harmony with the wishes of the Committee in Germany, it was not possible, for the simple reason that a fallow Mission field cannot be successfully worked in accordance with a plan that may be formulated in Europe. Even to-day we find some people who regret very seriously the rapidly onmoving programme of Christianizing the people in Batak land. According to their theory a few gospel seeds should be planted and then the missionary should await a deep growth of faith before the work is further extended.

It is noteworthy, however, in this mission field that one must see the mission programme from two points of view. From the outset of the Mission activity the Mohammedans also began with their propaganda so that the missionaries had to contend not alone with the problem of paganism but also with the growing influence of Islam as well.

One of the faults which is frequently committed when people wish to evaluate the Oriental Christians is to compare them with the Christians in the West. When we stop to think what is involved we realize that such a procedure is absolutely impossible. If people insist on making comparisons then let them go back twelve centuries in the history of our own land and see if, after 100 years of evangelical preaching, such ideal conditions prevailed as now obtain in Batak land. You can travel through this country now peacefully and in perfect safety and every place you go you will find a friendly welcome. In the evening when the day's work is done you will see happy groups of people sitting together, singing Christian hymns, while here and there a prayer meeting is being conducted—all of which is done independent of any missionary. The extent to which Sunday is observed in Tapanoeli as a day of rest is a marvel to many European Christians. On Sundays the people go to morning and evening services of worship by the ten thousands, and in Medan as well, where the Bataks are away from their home influence, they crowd to their churches every Sunday. When we hear reports such as was recently told us by a missionary who had just returned from the death bed of an old Batak man, who in reply to the question as to his preparedness to meet his Saviour replied, "My Saviour will hold me fast even as I am about to pass through the valley of death," then we believe that they can successfully face the criticism of our time and build up a rich inheritance for the future.

Twenty years after Nommensen's arrival in the country, when the force of paganism had begun to waver and the natives were coming in tens and twenties to accept the new faith, the missionaries were faced with a very difficult and unexpected problem.

First it was not easy to determine just what motive was leading the people to accept Christianity.

In the second place, it was increasingly manifest that the people had decided not to remain pagan. For that reason the missionaries had to meet a condition which at times made special interference necessary.

In the third place, it was difficult to refuse baptism to people who had come to the hour of decision as there was the possibility that they would irrevocably take sides with the forces of Islam, in which case the missionary would be faced with a greater difficulty, especially since the inhabitants of the west of Sumatra may be considered as belonging to one of the most fanatical groups of Muhammedans. However, above all these difficulties was the evident fact that God's time for the Batak people had arrived and those who were in the heat of the fight could not bother themselves with all sorts of

questions, but must obediently follow the lead of the Almighty. God's plan is majestic and if we can view the mission work in Batak Land in that light then only can we understand something of the remarkable significance of the changes which have taken place there.

In order to bring into the church those who belonged to different tribes (marga), elders were chosen from these various tribes to visit among the people. So Nommensen continued to send these men into each village and neighbourhood where, without pay or material reward, they willingly preached Christ and him crucified. In fact the Batak Mission is much indebted for its splendid growth to these courageous, but for the most part, unschooled workmen. No doubt in the beginning these preachers had their weak points and their leaders had to realize the possibility by their straying into wrong paths. However, in spite of such difficulties Nommensen was able to impress the stamp of his own personality on all his work. He gave personal attention to the training of native teachers and, later, native preachers. One of the distinguishing characteristics of his mission work was his plan to have the people stand on their own feet as soon as possible by learning to do the work themselves. He considered that, as soon as the roots of the Christian faith had sunk sufficiently into the life of the community, the missionaries should withdraw from the field, having prepared a native ministry sufficiently well trained to take on themselves the responsibility of caring for the spiritual welfare of their people.

Mr. Nommensen introduced another innovation by requiring each Christian to set aside something each week as an offering for the Church Work which could be used for the improvement of the Christian community.

In view of the peculiar characteristics of the people Nommensen realized that it was wise to identify their native customs with the Christian mode of living when such were possible. The Batak custom which forbids one to marry into another tribe continues to operate in the Christian community. However, on the other hand, betrothal of children and child-marriages were strictly forbidden. Yet he did not forbid the filing off of their teeth as he felt that that custom would gradually die out itself, which has indeed been true. In order to oppose their terrible custom of screaming and howling when a member of the family died he trained his school children to sing all night long in the homes visited by death. At a later date Missionary Heienbrock of Sipirok organized a brass band in order that it might function on such occasions. Finally these brass bands completely replaced the use of the old Batak musical instruments among the Christian groups, since the Bataks claimed that when they listened to the old style music they felt themselves being brought under the spell of the old pagan magic.

The matter of church discipline was conducted with great strictness. Anyone found guilty of improper conduct must make public confession of his sin before the congregation. However difficult it might be for the offending party to bow to this discipline Nommensen would not compromise in the matter even though the guilty one might for a time renounce his Christian faith.

Nommensen was wise in providing a place in the new community for those native chiefs who were willing to cast in their lot with him. He made use of their knowledge in the settlement of all sorts of difficult questions in the young congregations by admitting the chiefs to membership in the Church Councils. Their help was indispensable in establishing the Christian view of life in place of their pagan morals and social customs. It was their task to introduce new Christian rules in the new society and to arouse a respect for them, but their knowledge did not enable them to go so far, and Nommensen had to take the lead in outlining the course of action to be followed. During that period there was no established government code of laws in that part of Sumatra; therefore Mr. Nommensen was obliged to introduce, together with the church rules, certain regulation which had to do with the regulation of the civic life because the old pagan laws were out of harmony with the Christian conception of life. It is now definitely known that Nommensen and Johannsen were not always able to maintain a clear distinction between church and state with the result that spiritual and temporal discipline were frequently mixed. For example in the case of divorce the guilty party was dismissed from the church and then the civil law required him (her) to pay a heavy fine. At times these rules occasioned much confusion. After the person had paid his fine he usually felt that it naturally followed that he should be readmitted to the church. Yet such rules, in spite of all these difficulties, were in the beginning absolutely necessary if the people were to establish a well regulated Christian community. Much to Nommensen's satisfaction the government in later years adopted many of their rules as the basis of its colonial policy in Batak Land.

(To be continued)

TALKS TO BOYS

COLLECTING

People often say that boys love collecting things, and if you will turn out your pockets, I expect you'll agree that they are right! But it isn't only boys who like collecting—I think everybody does. In fact, some people make their living by collecting, and others spend all their spare time in improving and adding things to their collections.

You know the sort of things people collect for pleasure, don't you? Perhaps the things that are collected more than anything else in the world are postage stamps. I am sure many of the readers of the "Malaysia Message"—both young and old—are stamp collectors. Some boys I know like collecting cigarette cards, and are very proud when they can show a complete set about something. Sometimes, though, collecting crazes are strange ones. A few years ago in England there was a craze among boys for collecting different motor-car numbers, which seemed to be rather useless, and was often very dangerous. Some grown-ups like to collect curios from other lands, or letters from famous people, or books by a certain author. In fact, there is no end to the list of things people like to collect!

Can you think of some people who make their living by collecting things? There are, of course, those who are in charge of the libraries and art galleries, who spend all their time collecting and taking care of the works of the great authors and artists. Other men, called archaeologists, devote their lives to digging up relics of the past out of the earth, so that we may know things about the life of the people of long ago. And we mustn't forget that farmers and fruit-growers and fishermen make their living by collecting the things we use for food and bringing them to the market for us to buy,—a most useful kind of collecting!

Then there is another kind of collecting which we all do, though sometime we don't know we are doing it, that is, collecting habits from other people! There is a kind of rock with a long name—"conglomerate"—which is made up of small pieces of other kinds of rock all pressed together in one mass to make a new rock. Most people are like that—made up of little habits and ways copied from others and joined together to make a new person. In cold countries, when it is winter and the snow is on the ground, boys love to play at snowballs, and one of the things they like doing is to make a small ball of snow and start it rolling down a hill. As it goes, it picks up more and more snow until when it gets to the bottom, it is a huge ball. And if there are any stones or twigs in its path, they will be found in the heart of the big snowball. As boys grow up into men, they picked up things from what they read and see all around them and when they are men, those things will still be found in their hearts.

Don't you think, then, that we should all be very careful of what we pick up? The magpie is attracted by anything that glitters, and a magpie's nest is often full of pieces of glass and coloured paper and all kinds of rubbish. We don't want to be like magpie's nests—all full of rubbish—do we? And so we shan't pick up habits because they are flashy; we shall make sure first that they are not vulgar or bad, because flashy things often are not good things.

There is a story told about the young son of the great English statesman, William Gladstone. This young lad was invited to visit the home of Lord Beaconsfield, another famous statesman, and his father was very anxious that young William should behave himself well. So he told him, before he went, that if he didn't know what to do, he should do exactly as His Lordship did. Everything went along well at Lord Beaconsfield's house, until they were seated at dinner, when Lord Beaconsfield suddenly turned away from the table and sneezed loudly three times. Immediately, William did the same. Then his host called to a servant and said, "There's a beastly draught in this room. Close the window." William turned in his chair and said "There's a beastly draught in this room. Close the window." Lord Beaconsfield looked at him in amazement, and said, "William, are you mocking me?" "No sir", replied William, "but Father told me to do exactly as you did!"

William made the mistake of collecting the bad things instead of the good ones. Imagine a stamp-collector having an album full of torn and dirty stamps! He wouldn't be a good collector, would he? We want to be wise "character-collectors", picking out the good and noble things from others and making them our own. And if we want a good start, let us read about Jesus in the Bible stories and, by doing the sort of things He did, start right away on a good collection.

The wise men who visited Jesus when He was born, had made a collection of precious things and brought them to give to Him. I know God would be very pleased if we all started collecting a good character and then presented it to Him. Shall we do that this Christmas?

HAROLD ROBBINS.

PENANG RELIGIOUS EDUCATION SCHOOL

Under the Auspices of the Penang District Sunday School Association

Five profitable days were spent by teachers and others interested in Religious Education in a Training School which lasted from Friday, October 29th to Tuesday, November 2nd, 1937.

The opening address "The Modern Background of Religious Education"—was given in the Chinese Church by Dr. L. R. Wheeler, B.A., M.Sc. (London), Ph.D. (London), Inspector of Schools, Penang. Dr. Wheeler said that direct moral instruction is not given in Government Schools because of the varied religions represented by the pupils, but that it is given with very satisfying results in aided Schools. He traced briefly the history of Religious Education and pointed out that, indeed, all book-learning was originally in the hands of the churchmen. The main body of his talk dealt with the relation between Religion and Science. Dr. Wheeler, in touching on Science, was talking of a subject with which he was highly conversant. The keynote of his lecture was the harmony that exists between Religion and Science. He quoted several memorable passages from both learned men of Science and eminent men of religion to show the close relationship between the two.

The Registration and Social which followed filled an hour with pleasant companionship. Dr. M. Dodsworth introduced the various members of the Faculty, first calling on Miss D. Moreton, who went over the programme with us. Dr. L. Proebstel, who was to give a talk on "Religious Music" and to conduct one of the lectures for the senior group, was unfortunately ill.

Perhaps one of the greatest factors in welding together a Christian community is the prominence it allows to social functions. On such occasions new friends are made, old ties are strengthened. The feeling of moving together with one great Purpose, one common object—the Search after Truth as taught by the Greatest teacher the world has known or ever will know cannot but produce the highest good in all. The school recognised this aspect of the matter. There were socials on three of the five-days' course—in the Chinese Church, at Miami Beach and in Wesley Church. A group photograph was also taken.

Worship and Devotions

Adoration of the Divine in Worship was the theme of a sermon by the Rev. H. J. Payne, M.A., a quiet yet impressive speaker, who had worked into his text some of the most beautiful passages of thanksgiving from the Bible.

The Rev. R. M. Minto, M.A., S.T.M. spoke on "Fellowship." Great stress was laid on corporate worship. Well might the Rev. Mr. Minto have chosen for his text; "Where you are gathered together in my name, there am I in your midst."

About eighty teachers from the Methodist Mission schools in Penang and the Province attended the course. The largest group was the Junior Department under the charge of Miss Lois Rea, B.A., M.Sc. Miss D. Moreton conducted the Primary Course, while the Senior Department, in the absence of Dr. L. Proebstel, was shared between Mr. Noel Horley, and the Rev. C. D. Patterson.

Miss Ruth Harvey from Ipoh gave a series of lectures to the General Assembly. Her subjects were thought-provoking.

At Miami Beach Mrs. M. Dodsworth talked on "The Church School" and Miss Lydia Urech spoke at Wesley Church on "The Smaller Church School." Mr. Khoo Cheng Hoe led the Discussion on Church Schools and the Vesper Service on "Life Sharing."

Departmental Lectures on School Chapel Services were given by Miss D. Moreton (Primary Group), Mr. Goh Hun Kheng (Junior Group) and Mr. Noel Horley (Senior). Immediately after, there was School Chapel Observation for all three departments, followed by lively discussions of a series of questions of vital interest. These discussions were led by Mr. D. D. Chelliah, B.A. (High School), Miss Youngdahl (Middle School) and Mr. Ang Cheng Kang (Primary School). Reports of these discussions are to be placed in the hands of the teachers.

Under the capable guidance of Miss Moreton, the different expressional work presented by the pupils was especially successful. We are aware that Miss Moreton will have all Teachers of Religion make of their teaching a practical, living thing that may readily be made part of the pupils' lives. We sincerely agree with her, and should want to have it placed on record that, in being the principal promoter of this Religious Education School, she had difficulties to face and overcome, and that the way these obstacles were surmounted was a great credit to her.

Facing the Issue

In a concluding "heart-to-heart" talk, Dr. M. Dodsworth spoke with deep feeling and great conviction. He exorted us to remember always our charge—the children and youth we have in our care—and to give them nothing short of the best that is in us. For our Lord Jesus Christ has said: "Of such is the Kingdom of Heaven."

And if our souls are filled with love
For Jesus Christ who reigns above,
And if we turn with grateful heart
And worship Him before we part,
And if the Song of Life we sing again,
Oh, then, our time has not been spent in vain.

KHOO KHAY HOCK.

OUR BOYS & GIRLS

THE GIFT

What shall I give Him, poor as I am?
If I were a shepherd I would bring a lamb,
If I were a wise man I would do my part,
But what shall I give Him? Give my heart.
Christina Rossetti.

In a little village the people were all making ready for Christmas Day. For a long time before this they had been thinking about it, for it was the custom in those parts that every year each should bring to the church on Christmas Day some gift for the Christ-child.

Some brought gift of food and clothing that were given away afterwards to the very poorest people of the village, for had He not said, "Inasmuch as ye have done it unto the least of these my brethren ye have done it unto Me?"

Some brought gifts to make His church beautiful. So in the spring the shepherd would set apart a lamb, whose wool should be shorn later to be a gift. The farmer would store some grain or apples. The shoemaker would make a pair of little shoes. The smith would beat out a candlestick for the church. The carpenter would make a wooden footstool. The weaver would weave the material for a curtain. The wise scholar who lived in the big house on the hill would write a hymn of praise, and the fiddler would set it to music. The artist who lived in the little cottage in the valley would paint a picture of our Lord as He lay in the stable the first Christmas night, with the shepherds looking on, or as He sat on His mother's knee when the Wise Men came bringing their gifts. The old women knitted warm scarves and shawls. The younger embroidered the weaver's curtain. The children brought gifts, too; nuts and berries they had gathered in the brown October and stored—holly and evergreens, gathered from many a thorny hedge and difficult place; and those who were a little older brought a few of the bright pennies they had saved from their earnings.

Now there was a man in the village who had made ready no gift. His name was Ithar and he was a gipsy. He was a queer wild man, who did odd jobs for the farmers, or indeed for anyone who would give him food and shelter for the work he did. He was so poor that he never had a penny to spend; his clothes were old and tattered; his shoes nearly worn out. The children of the village were frightened of him, and ran away when they saw him; the dogs barked at him; no one loved him very much for he was a surly man, who spoke little, and crossly when he did.

But as Christmas drew near, and Ithar saw the people making ready their gifts, he began to be ashamed that he had nothing to give.

It was Christmas Eve, and a clear frosty night, when Ithar was coming back from a farm where he had been working, and passed the little church. All was dark inside the church, except for one little lamp that burned like a rosy star. When Ithar saw it he went and knelt down there in the quiet darkness and prayed.

When he looked up he saw the people had made a little stable in one part of the church, and there they had put little images of the Mother and Father, and the Holy Babe. On one side there were the shepherds offering their lambs, and on the other the Wise Men offering their crowns.

Then Ithar said, "Lord, I am sorry I have nothing to give."

A quiet voice out of the darkness answered, "Ithar, give Me your heart."

When Ithar heard that he answered, "How shall I give my heart, Lord?"

The voice said, "When your heart is kind you will know that you have given it to Me."

Then Ithar rose up quickly and went out into the night. He had not gone far before he heard a sound of crying, and he saw a little child who had lost his way. "Tell me where you live and I will take you," said Ithar. At first the little child was frightened at Ithar's gipsy face, but he heard that his voice was kind, so he let himself be lifted on his shoulder and carried home. "A blessing on your kind heart this Holy Night," said the mother, when she saw Ithar and her little lost son. She would have called him in to rest, but he went on his way quickly.

As he reached the hill that led to his home he saw an old woman carrying a big bundle of wood to make a Christmas fire. "Let me carry that for you," said Ithar. At first the old woman was a little frightened, but when she looked in his eyes she saw they were kind, so she handed the bundle to him, and he carried it for her up the hill. At the top she thanked him, saying, "May joy come to your kind heart this Holy Night."

Next day the church was filled with people, all singing their Christmas praises. The shepherds were there, and the farmers, the shoemaker, the carpenter, the weaver, the smith, the scholar, the artist, old men and women, and young boys and girls and little children, all had brought their gifts and all were happy. There was a little boy there who smiled at Ithar, and an old woman who nodded to him in the porch.

And Ithar, kneeling there in his pew, was happier than any of them, for he, too, had brought his gift. He knew that he had given his heart.

By Vera E. Walker,
From "Christmas-Tide stories."

AN ADVENT MEDITATION

H. B. A.

Advent—the message to Mary.

"Fear not, Mary: for thou hast found favour with God. And behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David....and of his kingdom there shall be no end.

The time draws near the birth of Christ:
The moon is hid; the night is still;
The Christmas bells from hill to hill
Answer each other in the mist.

Four voices of four hamlets round,
From far and near, on mead and moor,
Swell out and fail, as if a door
Were shut between me and the sound:

Each voice four changes on the wind,
That now dilate, and now decrease,
Peace and good will, good will and peace,
Peace and good will, to all mankind.

—Alfred Tennyson.

Advent—the message to Joseph.

"And she shall bring forth a son; and thou shalt call his name Jesus; for it is he that shall save his people from their sins."

I cannot put the Presence by, of him, the Crucified,
Who moves men's spirits with his love as doth the moon the tide;
Again I see the Life he lived, the godlike Death he died.

He comes to break the barriers down raised up by barren creeds;
About the globe from zone to zone, like sunlight he proceeds;
He comes to give the World's starved heart the perfect love it needs——

The Christ whose friends have played him false, whom Dogmas have belied,
Still speaking to the hearts of men—though shamed and crucified,
The Master of the centuries who will not be denied!

—Harry Kemp.

The Bethlehem Road

"And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem,.....to enrol with Mary."
"And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood where the young child was."

Star of my heart, I follow from afar.
Sweet Love on high, lead on where shepherds are,
Where Time is not, and only dreamers are.
Star from of old, the Magi-Kings are dead
And a foolish Saxon seeks the manger-bed.

O lead me to Jehovah's child
Across this dreamland lone and wild,
Then I will speak this prayer unsaid,
And kiss his little haloed head—
"My star and I, we love thee, little child."

Except the Christ be born again tonight
In dreams of all men, saints and sons of shame,
The world will never see his kingdom bright.
Stars of all hearts, lead onward through the night
Past hills of pain and mountains of new sin
To that far sky where mystic births begin,
Where dreaming ears the angel-song shall win.
Our Christmas shall be rare at dawning there,
And each shall find his brother fair,
Like a little child within:
All hearts of the earth shall find new birth
And wake, no more to sin.

—Vachel Lindsay.

The Christmas Message

"Yea and thou, child, shalt be called the prophet of the Most High:
For thou shalt go before the face of the Lord to make ready his ways:
To give knowledge of salvation unto his people
In the remission of their sins,.....
To shine upon them that sit in darkness and the shadow of death;
To guide our feet into the way of peace."

Suddenly, out of my darkness, shines Thy beauty, O Brother;
Brother, the light of Thy life is a blessing beyond all brightness.
I am smitten blind and see the pride of the world no longer;
I am smitten with new light that shows the glory of love.
Thy way is more wonderful than the way of the sun at noon,
For wherever Thy light falls, it cleanses us from evil;
Thy way is more beautiful than the way of the moon in the evening,
For wherever Thy light falls, it is healing for our pain;
Thy way is dearer by far than the way of the little stars,
For wherever Thy light falls, it is leading us to peace;
Thy way is holier than ever the sinful lips of man can tell,
Thy glory is yet to burn in the hearts of all mankind.
I, who would sing Thy beauty, have known the darkness, Brother.
Oh, wash my eyes with tears, that they may know the light of Thy love!

—Marguerite Wilkinson.

THE CASE FOR THE RELIGIOUS BOOK CLUB

The Student Christian Movement has launched the Religious Book Club after the most careful thought and planning. The Committee is widely representative of many different walks of life and religious traditions, and it has the advantage of the counsel of many others. We believe that there is today, both inside and outside the churches, a deepening interest in the questions that religion asks and answers. The present state of the world and the trends of contemporary life and thought are making many people think again. The promoters of the Religious Book Club believe that in the life and teaching of Christ is the answer to the world's need. They believe that our problems are in essence moral and religious.

We are glad to hear that already 9,000 members have enrolled in the Religious Book Club.

The first book published is by F. R. Barry, Canon of Westminster and author of "The Revelance of Christianity." The title of the first book is "What Has Christianity to Say?", a five shilling book which members of the Religious Book Club are privileged to buy for two shillings.

This is a remarkable book and one well chosen to initiate this remarkable adventure. Members of the Religious Book Club will receive every two months (at the price of two shillings) the Club edition of a *new* book specially published for them. The book will not be available to the general public for less than 4 shillings 6 pence. The books are planned and selected by the Editorial Committee of the Club and will be published for it by the Student Christian Movement Press.

Those who apply from abroad may send in their subscriptions through the *Methodist Book Room, 10 Mount Sophia, Singapore*, sending remittance in advance for $7.00 which is to cover one year's subscription and postage. The book will be mailed to you direct from England as soon as it is published.

If you have not already received the enrolment form please send in your request to the Methodist Book Room who will supply you with the Enrolment Form and all necessary information about the Club.

We may say for the benefit of those who belong to the Methodist Religious Book Club that one copy of each book published will be available in this library for loan. Books that are sent to the members of the Student Christian Movement Religious Book Club are naturally their own property.

A CHRISTMAS PRESENT

A year's subscription to the S.C.M. Book Club would make a very attractive Christmas present, especially for a friend at home or abroad. Remember that the subscription fee for six fine books a year is only $7.00 (Straits Currency).

We Make our Appeal

(*a*) To Christians who themselves want help in understanding the Christian and living the Christian life, and who would also welcome books for putting into the hands of their friends.

(*b*) To those who are uncertain what they believe, but ready to hear what Christianity has to say about the modern world.

(*c*) To those brought up in a non-religious environment and therefore unfamiliar with religious thought, who would like to know what Christianity really stands for.

(*d*) To those who believe that Christianity is irrelevant or even dangerous. We would say to them: "Perhaps you have misunderstood the Christian position. Perhaps you have been led to dismiss it as the result of unfortunate experience of some particular congregation or individual professing Christian who may not really be typical. We do not pretend to be impartial, but we are making an honest attempt to face all the facts. Christianity ought at least to have a fair hearing."

For threepence a week you can secure the publications of the Religious Book Club, written in the light of the present situation by those who have earned the right to be heard.

Scope

The publications of the Club will cover a wide range. They will include expositions of the Christian way of thought and life; studies of the social and international problems of our day and the Christian message concerning them; discussion of moral questions and personal relations.

The ordinary reader has been kept in mind in fixing the number, character and price of the Club books.

The Books will be living and contemporary, free from technical language and intelligible to the ordinary reader. They will be relevant and readable. It is hoped that they will also be useful for discussion groups, and questions will be provided.

The Writers will be drawn from different denominations and schools of religious and political thought, and will be encouraged to present their message in a vigorous and challenging fashion. They will be chosen because they have a positive contribution to make in the reinterpretation of Christianity and the relating of it to modern problems.

Only six books in the year will be issued to avoid overloading the members with books they have no time to read. The price has been kept low so as to bring the help of the Club within the reach of every man.

In size and production the books will be good value for the money on any reasonable standard, but the purpose is not to see how large a volume can be sold at the price. Our aim is quality rather than bulk.

How the Club Will Help

Many peple who would like to do some reading about religion and its bearing on life are faced with two difficulties—the cost of books and their bewildering variety. The Club helps you to deal with the situation.

(*a*) The Club by making possible a large initial printing enables us to offer you special editions at *less than half what the books would cost you in the ordinary way.*

(*b*) The Club will publish a few carefully chosen books on living issues—six in the year—and will say: "We can assure you that these at least are well worth reading."

(*c*) If you want to follow up a subject by further reading, the Club will be ready to advise you as to the best available books of any publisher.

Our Future Plans

Book No. 2, ready the first Tuesday in January 1938, REVOLUTIONARY RELIGION: COMMUNISM, FASCISM AND CHRISTIANITY. By ROGER LLOYD, Canon of Winchester, author of *History and Civilisation*, etc.

What attitude should Christianity adopt to Communism and Fascism? Must Christians go Right or Left? Or is there a third path? Are the three fundamentally rival religious? Do we need a Christian revolution?

It is a vigorous, outspoken book, and deals throughout with the realities of contemporary life.

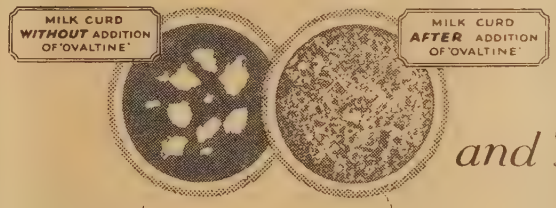
While the Religious Book Club reserves the right to alter its plans if circumstances make it necessary, it is proposed that:

Book No. 3, ready the first Tuesday in March 1938, should be THE ACHIEVEMENT OF PERSONALITY (The title is not final). By GRACE STUART, B.A., B.Litt.

It is a discussion of the fundamental demands of the human personality, if it is to achieve wholeness and satisfacion, in the light of modern psychology and particularly of doctrines of Freud, Jung and Adler. The author contends that the Christian religion answers these needs as the key fits the lock. The book is characterised by accurate scholarship and real and sympathetic insight into human nature. At the same time it is written in a very clear and attractive style. It is at once a book of great intellectual interest and of practical helpfulness. Professor L. W. Grensted, of Oxford, contributes an introduction.

Why 'OVALTINE' Transforms Milk

into a delicious, digestible and more nourishing Food



Because:—

'OVALTINE' has special properties which, when added to milk, make the milk completely digestible and ensure that its nutritive properties are readily assimilated. Moreover, 'Ovaltine' makes milk far more nourishing by increasing its content of vitamins, calcium, phosphorus, iron and other valuable health-giving and energy-producing elements.

'Ovaltine' is so delicious that its addition to milk transforms the milk into a delightful beverage which is readily acceptable to children or adults —even to those who dislike and cannot tolerate milk.

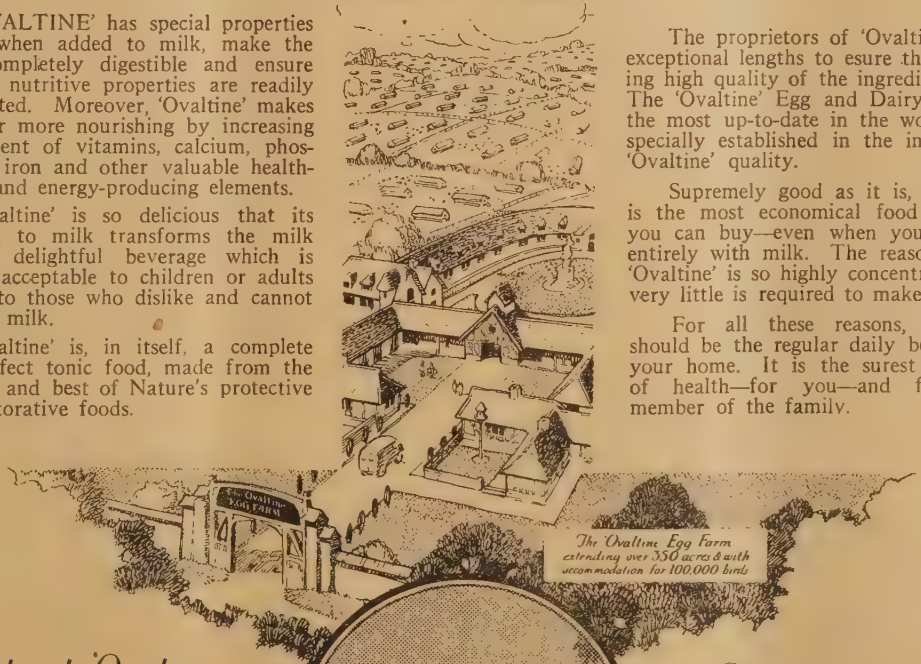
'Ovaltine' is, in itself, a complete and perfect tonic food, made from the choicest and best of Nature's protective and restorative foods.

and Remember—

The proprietors of 'Ovaltine' go to exceptional lengths to esure the unvarying high quality of the ingredients used. The 'Ovaltine' Egg and Dairy Farms—the most up-to-date in the world—were specially established in the interests of 'Ovaltine' quality.

Supremely good as it is, 'Ovaltine' is the most economical food beverage you can buy—even when you make it entirely with milk. The reason is that 'Ovaltine' is so highly concentrated that very little is required to make a cupful.

For all these reasons, 'Ovaltine' should be the regular daily beverage in your home. It is the surest safeguard of health—for you—and for every member of the family.


The 'Ovaltine' Egg Farm extending over 350 acres & with accommodation for 100,000 birds
The 'OVALTINE' DAIRY FARM - with its renowned Herd of Pedigree Jersey Cows

To drink 'Ovaltine always — is a Health Protection

Remember-'Ovaltine' is now served in Cafés Restaurants & Milk Bars

CORRESPONDENCE

"IT IS TIME FOR ANOTHER WAR TO GET RID OF THEM"

Dear Mr. Editor:

This line from a letter which I have just received from my 20 year old son in the University of Georgia, has gripped me and I ask for the right to say a few words as his father. He is 6 ft. 1 inch height, weighs 160 lbs. and he is a third year student now in the school of Forestry. He has been out all summer in the forest of North Georgia, cutting his way through jungle with a surveyor's gang, under the direction of the University. He is an excellent specimen of young manhood, in body, mind and soul, and from his letters his ambition is set on helping the United States regain the losses of the past in wasted forestlands. He wants to enter a campaign of Forest Preservation and Conservation. This is a section from a letter we just received, dated in Athens, Georgia, October 11th, 1937:—"I suppose you know by now the sudden change in the policies of the United States. I don't know that I can see that we'll be any better off if not worse. I suppose that since there is another generation of young men now, they think it is time for another war to get rid of them.!!!! *Why is it, we can't learn anything by experience?* It distresses me really, it makes me feel too blue sometimes—this business of International bickering and war. It makes you wonder if there is any justice in this life. It makes me feel like running away to some isolated place away from "civilization." Some people can't seem to see things anyway rationally, I can see no way out of another war and ultimately a world war, time being the only uncertain factor. All I hope is that the CHURCH will not under any circumstances consent to support another period of murder."

How would you feel if you were his mother or his father? Has he a right to feel this way? You may think he is afraid, but you are mistaken. I know him. He is preparing now for a great conflict, against flood, drought, famine, tree diseases, land erosion and the forest fires. No, he is not afraid to fight, but I somehow read in these lines above an inner revulsion against being called on to fight, to sacrifice his life in a conflict which has no meaning. No, he is not afraid to fight. Ask him to go with Kagawa to face death in the slums of our Southern cities—in London, Tokio, Calcutta, he will gladly go. Ask him to risk his life with the Coast Guards in time of a hurricane and he will answer you quickly "Prepare me and I am ready to go." But when you ask him "to support another period of murder." I seem to hear him say "I am not willing." Do you blame him? In this letter he says, "*they* think it is time...." I would like to know who "they" is. I think our son with millions of others throughout the world wish to examine carefully who the "they" is and see what is back in their mind. When the slaughter begins, our son is asked to go to cruel death *first*, and "they" (dictators, militarists, munition makers, war-news mongers, racial bigots, selfish capitalists) who wanted, planned and organized, the grossly unethical foundations on which every modern war is perpetrated, "they" sit back in "glorious" safety. The time has come when this condition can no longer be tolerated. Yes, my son cries out against it because he will be asked, coerced by propaganda, and even perhaps conscripted by law against his will to defend with his life what is selfish, untrue, and unholy. Yes, my parental love cries out against it and I have no apology to make for it.

This is not an unreasonable and an unpatriotic attitude to take. If nations had no other way to settle differences, the matter would be different. If we were incapable of any motive but a motive of hate, survival of the fittest, revenge, then the strongest and most fit must go and save themselves and their own, even though it means cruel death. But there *is* another way. We know it, my son knows it, "they" know it. It is the way of peaceful understanding. It has been used, it works. It has saved millions of lives already and millions of dollars worth of property, and millions of gallons of tears of agonizing grief and millions of "ounces" of self-respect. The thinking world knows Japan wants an outlet for her people. The thinking world knows Germany wants colonies. The thinking world knows that as long as the present competitive Capitalistic System holds sway in our world trade relations must be continually revised as the modern industrial and social consciousness spreads. The thinking world knows that many immigration laws of countries to which respectable human beings want to migrate must be adjusted. Yes, the thinking world knows that these and all injustices wherever found among men, should be removed. They will be removed. But our son and millions of others like him cry out in righteous indignation against the method of brutal manslaughter. He knows, I know, and "they" know there is a better way.

The thinking world knows there are great impersonal forces wielding almost irresistable influence today. These forces have no soul—Nationalism-Imperialism — Fascism — Extreme Communism — National Socialism — Mone These stone-hearted forces would swee us at every turn into inhuman conflı and death in an effort to settle som thing. What do they care for a hum being? What do they care for my so your son? To settle something! W know it is a lie. The bloody conflict th they will set in motion—war—settl nothing. Even the little good that within these forces will perish with m son and your son. And after the nast business is over, these would-be make of civilization, will plan another battl field. I rebel. My son rebels, an thousands of sons rebel. It need nc be. It must not be. The statesmar ship of the world has still the powe and that power respects the individu lives of men.

Perhaps these words may find sym pathetic hearts with all who may rea even those who profess but litt religious faith. But my feeling as Christian father and the feeling of Christian mother is intensified hundred fold when our son says, "A I hope is that the Church will not unde any circumstances consent to suppor another period of murder." He sing in a Church choir now. He has a fin bass voice. He reads his Bible ever day and believes it. He has throug all the years developed a simple, beaut ful faith in God. The Church has great place in his life today. H believes in its power among men fo good. He believes with all his soul tha the Christian Church under whatev sign (provided Christ is the Head should align itself completely agains modern war as a method of settlin dispute. Therefore, again I object, thi time in the name of Christ, the Hea of the Church Universal, that huma organisation of Peace and Goodwill. refuse to believe that the Power of th Christian people of the earth today i not greater and more effective tha these impersonal forces that seem t have full sway. The Power of th Christian Church working throug statesmen can save us at this hour fro "another period of murder."

I refuse to believe that "it is tim for another war to get rid of them."

PRESTON L. PEACH,
Missionary in Malaya

EPWORTH LEAGUES

SEREMBAN JUNIOR EPWORTH LEAGUE

1937 has been a good year for us.

We have sixty members on the roll including fifteen girls. Our average attendance at the weekly devotional meetings on Thursdays, has been forty. At our monthly socials the number sometimes exceeded sixty.

Our Cabinet is composed of a very active group of officers. We invited some of our old members who are now loyal members of the Senior League to give talks at some of our meetings.

We have been collecting money in mite-boxes for Home Missions just as we did in the past. This work was done by the second department.

The third and fourth departments arranged for "hikes" on Saturday mornings and visits to the sick children in the hospital. We enjoyed these very much.

Tan Jin Hoe,
Secretary, J. E. L.

EPWORTH LEAGUERS AT PLAY
FIRST NORTHERN DISTRICT RALLY:
PICNIC AT TANJONG BUNGAH

The first Northern District Epworth League's Rally held at the Tanjong Bungah Villa yesterday was a great success. Attended by well over 120 Leaguers, including over fifty girls, the Rally began at 7.15 a.m. and did not end until 6.30 p.m.

Four League Unions were represented at the Rally—Penang Union and Penang Chinese Epworth League, Bukit Mertajam Union, Parit Buntar Union and Taiping Union.

All the outstation Leagues were received by their local fellow Leaguers at the Station from where they proceeded to their picnic place.

The day was well begun with a "Morning Watch" during which Miss T. Bunce of Taiping gave an interesting talk on the "Strategic Centre." Following this, everybody took to the sea and a happy time was enjoyed by all.

Then came breakfast and a hearty meal it proved to be.

A period of one hour, between 10 and 11 a.m. was devoted to an Open Air Discussion of Methods. The Leaguers were divided into four departments. The first and second were under the leadership of Mrs. M. Dodsworth who gave an instructive talk, while Mr. H. H. Peterson of Taiping took over the instruction work of the third and fourth departments. Both of these meetings were equally attended by ladies and men, and in each group various problems were raised by the Leaguers. These lectures on the work of the Departments were very useful to the enthusiastic Leaguers who hope to become responsible and capable in their various chapters.

Community Singing

The next item on the programme was the Community Singing and Variety Entertainment Hour from 11 a.m. to 12 noon.

Officers of the Northern District Cabinet were introduced by Mr. Loo Choo Kheam, the President, to the leaders and officers of the various units. Group singing then took place, and the following songs were sung: Song of the League, and Polly Wolly Doodle, following which each separate League gave an item of interest. The Taiping League was seen in action with a selection of uproarious yells; the Bukit Mertajam League gave a "Potpourri" item, while Penang Epworth League entertained the company to a humourous song entitled "Chumporation."

The other items on the programme for this hour were Group Singing 1. "Old Kentucky Home;" Round Songs ....(a) "Are you sleeping" and (b) Row your Boat; Musical Chair; (a) Ladies Please—and (b) Gentlemen Only. A singing competition was held by all Leagues and was won by Miss Bukit Mertajam followed by Mr. Bukit Mertajam, as runner-up. Finally before the gathering broke off for tiffin "Auld Lang Syne" was sung.

Land and Sea Sports

During the afternoon, Land and Sea Sports were held. A long list of about twelve items was drawn up for the amusement of all. To add to this, handsome prizes were awarded to the winners.

Towards the evening, a group photograph was taken, after which Mr. C. D. Patterson gave a stirring speech on "The Game of Life" at the Sunset Service, conducted by Mr. Lim Poh Choon.

After dinner, prizes were distributed to the winners.

K. L. Tamil Epworth League Anniversary Week Programme

The series of meetings usually associated with the anniversary celebrations of the Tamil League was held during the last weeks of October. The meetings owe their unqualified success to the care and thought devoted to them by the various sub-committees responsible for the arrangements.

The "At home' on Friday, 22nd October, marked the beginning. Representatives of the various chapters in Kuala Lumpur and Klang were among the large group present at the Abraham Memorial Hall, which was beautifully decorated for the occasion. Members and friends freely and fully entered into the spirit of the evening.

After tea the prizes for the annual tournaments and competitions were kindly given away by Miss E. Olson. The president of the league, Mr. J. M. Pakianathan, then spoke at length on the ideals for which the Epworth leagues stand and the accruing benefits therefrom for young people. He stated that ideals without practical application would take them nowhere and cited instances where and how the Tamil League had got over the stile in this respect. The fact that the chapter had no unemployed among its members was not an accident or chance but because they had faced facts and acted accordingly.

Miss Olson in a brief speech eulogised the officers and commented on the activities of the chapters. She had seen for herself, she said, the league at work and appreciated very much the way the members carried out their programmes. She was particularly impressed by the good singing and the methods adopted to conduct song services. Special orchestral music provided by the leaguers enlivened the proceedings of the evening.

From the 22nd to 24th October each evening was devoted to inspirational win-my-chum meetings held in the church. The Rev. Abel Eklund, who took charge of these largely attended services, spoke impressively on "I would see Jesus," "What shall I do with Jesus" "Tarry—Travel—Tell," respectively for the three days. Special anthems by the Epworth league choir and vocal solos by individual members were welcome additions. On the last day devoted for the reception of members many young people spontaneously and joyously accepted the Lord Jesus as their Saviour and marched up to the altar singing "Just as I am, without one plea", where they were received by the Rev. Mr. Eklund.

On Saturday, 30th October, the last day of the anniversary week a sumptuous dinner was provided. The cooking was in the hands of leaguers who were connoisseurs in the art and the guests and diners enjoyed the dishes immensely. Breezy songs especially composed for the occasion were lustily sung after which various toasts were proposed. Immediately after dinner a short programme of vocal songs, orchestral music and a short comical sketch by the girls was gone through and a happy evening came to a close.

J. M. Pakianathan.

OUR SCHOOL MAIL BAG

This is a department for boys and girls who are studying in our Methodist Schools in Malaya, Sumatra and Borneo. Contributions from school boys and girls whose parents are subscribing to the Malaysia Message no matter in what part of the world they are living, will be welcome.

Original short stories, poems, descriptions of hobbies and interesting letters are considered. For each article or contribution accepted and published a year's subscription to the Malaysia Message or a book valued at one shilling or fifty cents from the Methodist Book Room, Singapore, will be given.

The editor will notify within one month those whose work will be printed. Material not used cannot be returned. Every month we shall try to print as many contributions as we can, perhaps as many as ten. The editor of the Malaysia Message thanks you for the many fine contributions sent in this month and wants to remind you to give your full name and address when writing again. This mail bag should be the opportunity for the boys and girls of many different races, nationalities and countries to become acquainted. We want you to help make this department of real value not only to the boys and girls of Malaysia but to the boys and girls of the whole world.

The Malaysia Message at present goes to the following countries: United States, Argentine, Canada, England, Scotland, Denmark, Sweden, Germany, Holland, Switzerland, Australia, India, Ceylon, China, Peru, Mexico, Korea, New Zealand, Central Africa, Borneo, Philippine Islands, Java, Sumatra and Malaya.

AN EXTRACT

"The New Life Movement in China"

The New Life Movement in China was founded by Madame Chiang Kai-shek after seeing the great misery that lurks in the daily life of her fellowmen during her occasional tours round the country. She was greatly prompted by her inner call to establish a way that will improve the life of her fellowmen; and great credit must be given to her for the establishment of this life-saving movement.

This movement marks the turning point in the life of the Chinese people. It inspires them to a livelier and happier life. It encourages each man to reform himself, and to nip his old and bad habits in the bud. It directs the people to secure the right ways of living, and to promote etiquette, justice and integrity. It teaches and persuades the people to observe cleanliness, which is next to godliness; and to stamp out the old and unhygienic practices, which they, through ignorance have followed. It does not interfere with the private affairs of the individual; but it helps each citizen to attain a happier life that will serve as a model for his countrymen to follow. It encourages education not only among men but also women. Madame Chiang Kai-shek firmly believes that women with perfect and sound education can render great and valuable services both to their countrymen and to the nation in time of national crisis. She persuades and helps women to participate in the management of national affairs, and to take a prominent place in society.

It is alleged by some Chinese people that this movement which revives the four virtues namely "Li," "I," "Lien" and "Chih" tends to restore the antiquated system of living. These virtues teach one to be sincere, honest, to have self-respect and be of service to one's countrymen and nation. This movement does not aim to restore the ancient system of living; but to rectify the wrong ways of the daily life of the Chinese people. Many people have now been greatly benefited by this movement, and are observing its principles more strictly than ever.

Thus, with the help of her co-workers, the founder (Madame Chiang Kai-shek) is able to extend and deepen the foundation of this movement, which has now gained a strong foothold in China.

TAN BOON CHIANG,
A.C.S. Senior Cambridge.

FAIRFIELD GIRLS' SCHOOL CONCERT

The first and second week of November, 1937, were perhaps the most memorable weeks in the history of our school careers. Although there had been many concerts in our school none of them was so good and spectacular as the one we had this year. We owe a great debt of gratitude to our teachers who were so unsparing in their efforts to make this function a success. This concert is memorable for another reason. It had a definite and high purpose. This was for collecting funds for our new building.

Equally unsparing as the teachers were the girls who took part in their efforts to make this concert a grand success. We give thanks to Mrs. Paul Thomas and Mr. Homer Cheng for their help, and to our friends, though as spectators, who have contributed in their own way, by their kind and helpful presence to make the function a greater success.

A look at our programme shows that there was much thought expended on the naming of the items and the arrangement of them. The entire programme represented the year's work. It began with the greeting of the little girls in the primary I. and marched on among so many events including the holidays and ended with a farewell for the year 1937.

Now, let us suppose that we are witnessing the concert at this moment.

* * * *

Ah! 'Tis half-past five. The school hall has gradually filled. The curtain rises, out run two little fairies from Fairfield Girls' School's Primary I., each holding a card. On one of the cards was written "19" and the other "37," "1937," A happy new year," our little girls say and off they run again.

Look! who comes now, a real China-man, bringing you the greetings of the Chinese New Year.

Now comes "Valentine Day." A girl tells you about her gift for this day, which is a card. The curtain rises, revealing to us the picture on her card, a boy and a girl of more romantic times. Then, as though you're in dreamland, the sound of the music of Beethoven's immortal "Minuet in G," is heard playing and the boy and girl come to life and start to dance. It makes you feel that you, too, want to dance. Then.....all is gone, the music stops, the dance stops, the curtain drops, and you find yourself, as though slowly waking out of a dream.

The days march on and now 'tis Springtime. The little Primary girls dance for us, giving us the joy of the spring.

Now, we have the pleasure of hearing the "Spring Song" by Mendelsohn played by Mrs. Thomas.

How quickly the days go by. It is "Mother's Day" already. This short play is about "How to serve Mother." The whole scene is one of the Family and its cordial relations. There is an atmosphere of intense affection. The nobility of motherhood and the sacrifice she makes for the welfare of the family, are all clearly dramatised by the sixth standard girls.

Who can forget the grand item, "Coronation" in our concert programme. The melodious tunes and the charming dances make a very

deep impression on our minds.

Our next item is a "Cornet Solo" by Mr. Homer Cheng.

Then comes "Empire Day"—the birthday of the Empire. This pageant is very interesting. The herald enters first and announces that all the people of the commonwealth will send greetings to England. Then comes England, represented by Britania and the Rose of the country. She salutes all the parts of the Empire. All the different parts of the commonwealth, enter one by one and all return the greetings of the Mother Country. Then enters the League of Nations who has set herself to secure universal peace. The Herald returns and declares the workers of the world. Field workers, fishermen, miners, iron-workers, transport men, artists and poets, doctors and nurses, mothers—all tell of their work in the world. All resolve to strive to make their land a better and happier place for their presence in it.

The next item is "Our New School Annex." Then an interval, the representation of our August Holidays. The next item is "Part Songs" by Stds. VI and VII. Then we have the "Spanish Dance."

The days go by and now we come to "Armistice Day"—the day in its nobility and high idealism. When one looks at this being staged, although by a girl, and at the warclouds hanging over the whole of Europe and the Far East, one would certainly recognise the importance of the "Armistice Day." How nobly and fearlessly those soldiers who took part in the Great War fought for the establishment of peace is a thing still in the memory of our fathers and elder brothers.

Next, we come to "Christmas." How we enjoy ourselves! The scene, in a house on "Christmas Eve" was beautifully decorated and toys lay round the Christmas tree. That night the toys come to life. We laugh at the clown and the jester.

The next item is Good Night"—a song by the Primary II. girls.

Then, our last item is "Farewell "1937"—the representation of the year. Father Time comes out, with white beard and snow white hair showing that he has grown old, carries our imagination deep into the idea of Time. As the year-representation recounts all the important world-events both good and bad one by one such as the Coronation, out-breaks of war here and there, it looks like a tune played on the harmony of our memory. At the ringing of the bells and the thought of the coming of the new year, 1938, he feels a sort of fear and then, realising that he should obey a natural law, makes his exit with the words. "The bells..... the bells.....Farewell."

Tan Kah Joo,
Fairfield Girls' School,
Std. VII.
Singapore.

ANGLO-CHINESE SCHOOL, SEREMBAN

ANNUAL CONCERT

The Concert this year was held on Friday and Saturday, November 12 and 13, in the School Hall. The Hall was filled to capacity with several old students, parents, and friends of the School.

Owing to the nearness of the Cambridge Examinations the Upper Classes did not contribute an item this year. The items by the Primary Classes and the Percussion Band were well received, as were also those by the other classes.

The main item of the evening, "The King's Jester," as the title suggests, was a humourous play, and the actors succeeded admirably in making it so. The Jester's riddles and ready wit, combined with his clever acting amused not only the "Court" but also the audience.

The whole programme which lasted a little over ninety minutes was staged without a hitch and was very entertaining. It won the applause and appreciation of the large audiences that were present on both evenings.

Mention must be made of the lovely costumes. They were pretty and very effective.

The selections rendered by the Orchestra added to the programme and were greatly appreciated.

The success of the whole programme was mainly due to the hard work put in by Miss N. Van Geyzel, who again this year acted as Chairman of the Concert Committee.

The costumes were done by Mrs. H. Procter and Mrs. H. F. Kuehn.

The proceeds will go towards the purchase of special wall maps, new volumes for the school library, and other aids to teaching.

G. S.

KAMPAR A.C.S. CONCERT

The Anglo-Chinese School Kampar staged a concert on Friday, 29th October, 1937 at 8.00 p.m. in the spacious Teh-Eu Hall in the presence of an appreciative audience. The purpose of this concert was to raise funds for the purchase of school furniture to replace those pieces which are in their last stage of usefulness. In spite of the steady drizzle which continued throughout the evening, there was a fairly large patronage of parents, old pupils, and friends from outstations.

The programme of fourteen items which included selections by the Ipoh A.C.S. Orchestra, attractive song numbers, short plays, and fancy drill, was presented without a hitch. The orchestra rendered some lovely pieces of classical music between scenes and during the interval. Miss Lo Kim Yue accompanied the drill and song numbers at the piano.

The curtain opened with a Prologue by Miss Lee Pui Ngoh of Pri. II, who gave a short recitation of welcome. This was suitably followed by an action song, suitably and amusingly dramatised by the primary pupils. The boys of Std. III enacted "The Ghosts" displaying acting ability and good rendering of their roles. The Flag Drill by the Std. I girls was a welcome diversion for it provided light entertainment of a varied nature, and formed one of the attractive items in the concert. Twelve small girls, dressed alternately in red, white, and blue and carrying flags, with a flower-bearer in the centre, presented a pretty sight as they performed some fancy marches to the strains of the piano.

The girls of the upper classes then sang a tuneful melody "The Sunshine of a Smile" which was received with loud applause. An interesting play entitled "Tom Tit Tot" and acted by Std. II boys brought the first part of the programme to a close. The principal characters in this play were vividly portrayed. K. Nadarajah and Yap Kim Hao who acted as dwarf and the queen respectively deserved special mention.

During the interval, Mr. Yong Ngim Djin, the Headmaster, in a brief speech, expressed gratification and pleasure at the presence of such a large gathering despite the inclement weather, and thanked Mr. Aw Boon Soo and his Orchestra for their kind response to play at the concert and also Mr. T. Appaduray of Ipoh, who so graciously consented to contribute an item.

The second part of the programme commenced with the singing of a melodious Kronchong by Misses Lo Heng Yue and Nellie Low. The boys of Std. VI staged an operatic farce entitled "A Gipsy Scene." It was the most amusing item of the evening, the irregularities in the singing of the selections creating roars of laughter from the audience.

Led by Messrs. Yong Ngim Djin and Boon Ah Sin the pupils of the upper classes gave a fine rendering of the song "Row, Boatman, Row." "Old Moore's Almanac," a modern story with a racing background, was next presented. The delicate scenes enacted between Kim Bah and Cecil Ferdinands filled the hall with ecstacies of delight.

The spice of the programme came from Mr. Theophilus Appaduray who sang a comic song which was vociferously encored. The last item put the climax to the evening's entertainment. The presentation of "Human Service," a Chinese play interwoven with spicy dialogues and witty humour, amused the audience greatly, and with the playing of the National Anthem, the concert was brought to a fitting close

WAN.

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BISHOP EDWIN F. LEE spent a busy fortnight in November making an extensive journey to the extreme north-west state of Kedah in Malaya and across by railway through southern Siam to Kota Bharu, Kelantan, which state is on the China sea at the north-east of Malaya. He first spent two days in Kuala Lumpur with the Superintendents of the Malaya Conference in giving special attention to the necessary readjustments of staff for 1938 in our Mission Schools. On Sunday the 14th he preached to a large union Chinese and Indian congregation in Bukit Mertajam, Province Wellesley, and that afternoon in company with Dr. M. Dodsworth, the District Superintendent, laid the corner stone of the in Sungei Petani the first Methodist Church built in the state of Kedah. The following day Bishop Lee and Dr. Dodsworth made a formal call upon the newly installed Regent of the state of Kedah.

Following that Bishop Lee spent two days as the guest of the British Adviser in Kota Bharu, Kelantan, and conducted a service of worship for a very representative group of Europeans and Asiatics in the Residency on Wednesday evening the 17th. A formal call was also made upon His Highness the Sultan of Kelantan.

Travelling by train to Kuala Lipis, Pahang, Bishop Lee was met at the latter point by the Rev. Abel Eklund. Both of them made a visit to Mr. Theodore Hubback, the veteran student of the Malayan jungles whose home is on the Jelai river 12 miles up from Kuala Lipis. It is from this point that one comes into close touch with the Sakai tribal group. On Friday evening the 17th Bishop Lee and Mr. Eklund conducted a service of worship in the Government School building Kuala Lipis which was attended by over 40 Chinese an Indian Christians, most of whom were Methodists. Many of these people travelled a considerable distance, for in this state there are few church services regularly held. The 17th and 18th were spent in interviews with the British Resident and the Inspector of Schools for Pahang and in giving attention to the work on our new church and school site in Raub.

Sunday the 19th Bishop Lee preached for the Tamil congregation in Kuala Lumpur and for the English speaking congregation in Klang. Monday he visited in Seremban and Malacca giving special attention to preliminary plans for the proposed new Anglo-Chinese School in Malacca. In company with Mr. Ho Seng Ong, M.A. the principal and Dr. R. L. Archer, District Superintendent, calls were made upon the Resident Councilor and the Inspector of Schools both of whom evidenced real interest in this proposed rebuilding of our boys' school in Malacca.

Upon his return to Singapore Tuesday the 23rd Bishop Lee expressed himself as having been much gratified at the progress of our Methodist Mission work and of the cordial attitude toward the work which our Mission is attempting.

Correspondence

The Editor,
Malaysia Message.
Dear Sir,

Being a regular reader of your Malaysia Message, I beg to submit these few lines into your Correspondence column in order to introduce myself to boys of my age in Denmark, Sweden, Holland, Germany, Switzerland, Peru, Central Africa and other foreign countries who would like to communicate with a boy in Singapore.

I am a Straits-born Chinese, aged sixteen, at present corresponding with boys mostly in the British Empire and America. My principal hobbies are swimming, amateur photography, stamp-collecting and also coin-collecting.

I hope that by this I shall be able to get correspondents from foreign countries—especially from those countries mentioned above.

Thanking you,
Yours Sincerely,
ALLAN P. W. LEONG.

182 Victoria Street,
Singapore, S.S.
12th November, 1937.

A broadcast address to Methodist missionaries in all parts of the world, with personal messages from American friends and relatives to individual missionaries overseas, will be made available on the first Sunday evening of each month, through the courtesy of the National Broadcasting Company, it is announced by Dr. Ralph E. Diffendorfer, corresponding secretary of the Board of Foreign Missions of the Methodist Episcopal Church. The broadcast will be given over Station KDKA, Pittsburgh, and its short-wave associate station, W8XK.

The first broadcast will be on Sunday, November 7, with Dr. William E. Shaw, secretary of the Board of Foreign Missions, as speaker. The second will be on December 5, with Dr. Mark A. Dawber, secretary for rural work in the Board of Home Missions and Church Extension, Philadelphia, as speaker. Others will follow through May. The broadcast begins at 11:15 p.m., Eastern Standard Time.

This will be the third year of such Methodist missionary broadcasts from KDKA. There has been wide reception of the messages recorded from Africa, Suth America, Europe, India, Burma, Japan, Korea, Malaya, and the Philippine Islands.

Personal messages, from relatives and friends of missionaries, are sent free of charge. They should be sent to Dr. Diffendorfer, 150 Fifth Avenue, New York, at least ten days before the broadcast.

My dear Mr. Editor:

Your characteristic modesty has this time deprived your readers of an item of information which I am confident they have been wondering about ever since your November issue brought them that beautiful reproduction of the Borneo Memorial Window. In Hofmann's "Christ in Gethsemane" NATHALIE TOMS MEANS has given us a work of art, not alone by her painstaking lines but by her insistence on delicacy of colouring—not often produced by our local lithographers. We are indeed deeply indebted to her for suggesting to us what beauty and inspiration this window must bring to the worshippers in our Sibu Church as they gaze upon a memorial so suited to the long service amongst them of our beloved Jim Hoover.

EDNA DORMAN LEE.

Editor,

Malaysia Message,

Permit me to congratulate you upon your September issue, which made a great hit with me from the beautiful picture drawn by my friend, Mr. Jackson, which adorned the front cover, to and beyond the splendid article by Mr. Ho Seng Ong of Malacca, in which with great modesty and skill he discusses the subject of "Indigenous Leadership." This article corroborates the very fine impression my Chinese friends in Malacca have given me in their letters of the splendid personality of this "indigenous leader."

The two articles from General and Madam Chiang Kai-shek give also unusual value to the September issue and I hope to be counted among its subscribers as long as I am able to read. Kindly note my new post office address above.

Should any of my friends want any news from myself I need only say that I am in much better health than when I left Singapore last, although I am now seven years older than then, and that I have celebrated three important events this summer, a service of five years with the Goodwill Industries, my sixty-fifth birthday, at which age under the laws of the State of California I am eligible to receive an old-age pension if I need it, and my total clearance from all indebtedness for the first time in six years. So you see time is dealing well with me.

Very cordially,

JOHN H. WHITAKER.

Care Goodwill Industries,

402 Fifth Ave., San Diego, Calif., U.S.A.

October, 15, 1937.

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